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QUESTIONS

ON THE

Words and Works of Jesus.

BY

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QUESTIONS

ON THE

WORDS AND WORKS OF JESUS.

BY

REV. D. W. FAUNCE.

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1870.

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PREFATORY NOTE.

A few years since, the writer had charge of a class of boys, whose ages ranged from ten to thirteen years. They used a question-book; but their manner of reading a whole verse when the answer was contained in only a portion of it, and their lack of knowledge concerning the places where the events occurred, convinced him that some other form of teaching must be adopted to retain their interest, and impart to them any definite ideas concerning the places where Jesus spoke his words, and did his wonderful works. We decided to *analyze* every lesson by asking these three questions; first, *Where* did these things take place; and second, *Who* were mentioned; and third, *What* was done. At once their listlessness was gone, and a more eager class the writer never saw than were those boys under the new system. The same plan was subsequently attempted with a Bible class of young men, and with a similar success.

In these questions, one more element has been added to the analysis, — that of time.

It is urged, in behalf of this system of study, that it is the natural order. To those accustomed to read verse by verse, it may appear the direct opposite of the natural method to ask questions at the opening of a lesson that

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take the scholar, it may be, to the last verse in the portion of Scripture under examination. But more careful thought will show any intelligent teacher, that the four inquiries of *Where* and *Who* and *When* and *What* cover the ground, and are the great points to be brought out in the questions upon any narration.

And the influence of such a method pursued in the Sabbath lesson will be felt in the daily *reading* of God's Word. It will accustom the teacher as well as the pupil to carefulness in the use of the Bible.

The lessons are intended for two widely different classes of scholars. Those in the coarse print are a lesson by themselves, and those only are to be used by the younger classes; but it is recommended that the teachers of such classes *talk to their classes* about the questions in the smaller type.

For *adult scholars*, besides the questions in coarse print, a large number have been added in finer type. Many of them will require careful study. Perhaps no single work lately published contains so much, in so compact a form, for Sabbath-school teachers, as "The Student's New-Testament History," by Dr. William Smith. Those who can procure the large "Dictionary of the Bible," or even the Abridgment of it, by the same author, will of course do so. But the essential facts in their connected form are found in "The Student's New-Testament History;" the cost of which places it within the reach of every teacher of an adult Bible-class. These questions are sent out with the prayer that the Master may bless this humble attempt to "open the Scriptures" to those who may use them.

CONCORD, 1869.

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ABBREVIATIONS.

In addition to the usual abbreviations of the names of the Books of the Bible, the abbreviations *f. c.*, *m. c.*, and *l. c.* are used for *first clause*, *middle clause*, and *last clause*, respectively; and the attention of teachers is solicited to this distinction in the clauses of verses. And they will encourage carefulness in their pupils by allowing only that clause to be recited to which the question refers.

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QUESTIONS ON THE

WORDS AND WORKS OF JESUS.

LESSON I.

HIS CHILDHOOD.

Scripture Lesson, Luke 2: 39 – 52.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. From what place did the parents of Jesus go up to Jerusalem? — *v.* 39, *l. c.*

2. Where is Jerusalem?

How far from the Mediterranean Sea?
How far from the Dead Sea?
Which way from the city was Bethlehem?
Which way, Nazareth?
What other names for this city?

3. On what mountain was the Temple? (Mt. Moriah.)

What other mountain within the city, once the residence of King David?
What structure on Moriah now?
Which of the three great divisions of the Temple was occupied by the "doctors" of the law?
What "porch" at the Temple where the people gathered to listen to their teachers?

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4. To what city did Jesus and his parents return? — *v.* 51.

How far was it from Jerusalem?

PERSONS.

5. Who was the mother of Jesus? — *v.* 34.

What does the word "Mary" mean?

6. Who was his reputed father? *v.* — 33, *f. c.*

What was his business?
Is it probable that Jesus worked at it?
Did the Jews ever reproach him for it?
Is any honest and useful business to be despised?
Do we read of any miracles during his childhood?
Who were the "doctors" of the law? and what did they teach?

TIMES.

7. How old was Jesus when he went up to the Temple? — *v.* 42, *f. c.*

Is it the duty of parents to train their children to attend the worship of God?

8. What was the feast to which Jesus went up? — *v.* 41, *l. c.*

What was the passover?
Why instituted? and when?
How kept?
How often celebrated?
What is its meaning as a prophecy of Christian doctrine?

9. When returning, how long did his parents journey before they missed him? — *v.* 44, *m. c.*

How far did a caravan usually travel the first day? — [About six miles.]

10. What did his parents do? — *v.* 45.

How long had he been in the Temple?
Were there accommodations for those who "waited" in the service of the Lord? — *Luke* 2: 37.

INCIDENTS.

11. What was the effect of the words of Jesus on the people? — *v* 47.

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12. What effect on his parents? — *v.* 48.

Why should Mary have expected some marvellous development in her child? — *Luke* 1: 30. *Matt.* 2: 1, 2, 11.

13. Does Jesus express surprise at her lack of knowledge about him? — *v.* 49.

The meaning of "*wist*"?

Is there any lack of respect in his words, or only a gentle hint that his mother should have known of his peculiar work.

Have you known any very young children give evidence of piety?

14. In what did Jesus increase? — *v.* 52.

With growth of body was there also growth of mind? — *v.* 40.

Was there growth in the human soul of Jesus?

Did he, as a man, use the means of growth in grace through his life?

Mention instances.

Mention those things in the narrative that show Jesus to have been a man, with a body, a mind, and a soul.

Mention those things that show him to have been not only man, but more than man.

What is that in him which was more than human?

Has Jesus a body in heaven?

A soul?

Is his body the same, or another?

If the same, what change has passed over it.

LESSON II.

HIS BAPTISM.

Scripture Lesson, Matt. 3: 13–17.

[*Teachers of younger classes will ask only those questions in large type.*]

PLACES.

1. From what place did Jesus come to be baptized? — *v.* 13, *f. c.*

Which of the three divisions of Palestine is the most Northern?

In which was Nazareth?

In which Jerusalem?

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2. To what river did he come? — *v.* 13, *m. c.*

Where does the Jordan rise?
Through what lakes does it flow?
Its direction?
Its length?
Into what sea does it empty?
Mention any peculiar facts about the river.

3. Near what town was Jesus baptized? — *John* 1: 28.

Near what ancient city overthrown by Joshua?
How far from Nazareth to this spot?
What does this long journey to be baptized teach us about the importance of baptism?

PERSONS.

4. What name is given to Jesus? — *v.* 17.

Give some of the names from the Old Testament? — *Isa.* 9: 5.
Why called the "*Son of God*"?
Why the "*Son of Man*"?
What does "*Jesus*" mean?
Christ?
Emanuel?

5. Whose son was John the Baptist? — *Luke* 1: 57, 59.

Is there any other John mentioned in the New Testament?
Which John wrote the "Gospel of John"?
What other books of the New Testament did he write?
What did John preach about?
With what class was he most successful?

6. What did Jesus see as he was baptized? — *v.* 16, *l. c.*

7. Was this sight witnessed by others? — *John* 1: 34.

Who is the Holy Spirit?
Of what is the dove the emblem?

8. In what words did the Father speak to the Son? — *v.* 17.

Any other occasion when a voice from Heaven was heard? — *Matt.* 17: 5.
What three manifestations of God are mentioned in this narration? — *v.* 17.

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TIMES.

9. How old was Jesus when he was baptized? —*Luke* 3: 23.

How old was John?
Was Jesus baptized as a priest?
Was he a priest?—*Heb.* 7: 14.
Were priests baptized?
How did the reception of baptism at the hands of John confirm the "righteousness" of John's dispensation?
Was there any command in the *Old* Testament to baptize the penitent and believing?

INCIDENTS.

10. What reason did John give for declining to baptize Jesus?—*v.* 14.

Was it a good reason?
Is our unworthiness a reason for disobeying Christ?

11. What was the reply of Jesus?—*v.* 15.

Describe the baptism.—*v.* 16. *Mark* 1: 9, 10. *Luke* 3: 21, 22.
What is baptism?
Where is it called a burial?—*Col.* 2: 12. *Rom.* 6: 4.
Where a resurrection?—*Col.* 3: 1. *Rom.* 6: 4.
Of whose resurrection is it a memorial?
Of whose resurrection is it a prophecy?—1 *Cor.* 15: 29. *Rom.* 8: 11.
Is any thing unimportant which Jesus says and does?

12. What took place at the baptism?—*v.* 16.

Are there other instances of the heavens being opened?—*Acts* 7: 56.

13. What was Jesus doing when he was baptized?—*Luke* 3: 21.

Can we pray too much?
Why is each of the evangelists particular to describe the baptism of Jesus?
What is prerequisite to baptism now for us?—*Mark* 16: 16.
Have you repented? believed?
Have you been converted?
Have you been baptized?

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LESSON III.

THE TEMPTER AND HIS TEMPTATIONS.

Scripture Lesson, Matt. 4: 1–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. From what place did Jesus come when he was to be tempted? — *Luke* 4: 1.

2. To what place did the Spirit lead him? — *v.* 1, *m. c.*

Where was this wilderness?
By what inhabited? — *Mark* 1: 13.
What parable has its scene laid in this wilderness?

3. Did the temptation occur on a mountain, or in a valley? — *v.* 8, *f. c.*

4. Did Jesus at any time leave the wilderness for a brief visit to Jerusalem? — *v.* 5.

Why was one side of the Temple called a pinnacle?
Why the city called the Holy City?

PERSONS.

5. What evil being met the Saviour? — *v.* 3, *f. c.*

What other names has he in the Bible?
What does "Satan" mean?
How many times is he called "Satan" in the Bible? — [About fifty times.]
How many times is he called "the Devil"? — [About forty times.]
What was he once? — *Rev.* 9: 11.
What is said of sinning angels? — 2 *Pet.* 2: 4.
Was it "the Devil," or demons, that Jesus cast out of men when he was on earth?

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TIMES.

6. How old was Jesus at the temptation? — *Luke* 3: 23.

7. How long did Jesus fast? — *v.* 2, *f. c.*

8. Did he abstain entirely from food? — *Luke* 4: 2.

Did the temptation take place during the forty days, or only at the close of them?

9. What is said about the ending of the temptation? —*Luke* 4: 13.

In what respect was this like the temptation in Gethsemane?

INCIDENTS.

10. What was the first temptation? — *v.* 3, *l. c.*

Is there any proof that Satan took a bodily form?
Does Satan now tempt men by evil thoughts?
Are evil thoughts wrong if we firmly resist them?

11. What is said about the hunger of Jesus? — *v.* 2.

Why was it wrong for him on that occasion to make bread out of stones?
Are we ever tempted, as was Jesus, to gratify the body when God bids us deny ourselves?

12. What was the second temptation? — *v.* 6, *m. c.*

13. What Scripture did Satan quote? — *v.* 6, *l. c.*

Did he quote it correctly? — *Ps.* 91: 11.
Would it have been a miracle if Jesus had leaped down, and been uninjured?
Why was it wrong to do a miracle, and so, at that time, to show the people who he was?
Are we tempted, as was Jesus, to be impatient and presumptuous?

14. How did Satan taunt Jesus? — *v.* 6, *f. c.*

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15. What was the third temptation? — *vs.* 8, 9.

Did Satan own the world?
Are we ever tempted by worldly ambition to turn away from duty?
What threefold division of all possible temptations? — 1 *John* 2: 16.
Were not these the very temptations of Jesus?

LESSON IV.

THE VICTOR AND HIS VICTORIES.

Scripture Lesson, Matt. 4: 1–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where did the first temptation take place? — *v.* 1, *m. c.*

What "wild beasts" in that region?

2. Where was Christ when the second temptation occurred? — *v.* 5, *f. c.*

3. To what part of the Temple did Jesus go? — *v.* 5, *m. c.*

On which side was this pinnacle?
What valley beneath it?
How far from the summit to the base?

PERSONS.

4. Who led Jesus into the wilderness? — *Luke* 4: 1.

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5. Did Jesus on any occasion go out alone to pray? — *Mark* 1: 35.

May not that have been his design on this occasion?

6. Did Jesus ever go to the Temple to worship? — *John* 5: 1.

May not that have been his purpose when he was tempted the second time?

7. Did Jesus ever go out to a mountain to pray? — *Luke* 9: 28.

Do temptations ever come to men in secret prayer?

8. Who came to Jesus? — *v.* 11, *l. c.*

At what other time did an angel visit him?
Is there any proof that these angels are departed spirits of holy men?

TIMES.

9. Was Jesus tempted by day, or by night? — *v.* 2.

Why must Christ enter into direct conflict with the Evil One? —1 *John* 3: 8.
Where is Christ called the "Captain of our Salvation"? — *Heb.* 2: 10.
Where is Satan called a prince? — *Eph.* 2: 2.

INCIDENTS.

10. How does Jesus meet the first temptation? — *v.* 4.

Where is the Scripture he quotes to be found? — *Deut.* 8: 3.
How does Jesus apply it?
Will God take care of those who obey him?
Why was it necessary for Jesus to be tempted by *bodily want*? — *Heb.* 2: 17, 18.

11. How does Jesus reply to the second temptation? — *v.* 7.

Did God at that time require him to serve, or to suffer?
Are we ever *impatient* at God's allotment?
If we break a moral law, is it not *presumptuous* to think that God will keep us from harm?

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12. How did Jesus meet the last temptation? — *v.* 10, *l. c.*

Does the word "taketh" necessarily imply physical force?
Do we use the same word to imply *persuasion*?

13. To whom does Jesus now speak? — *v.* 10, *f. c.*

Had he recognized the Tempter before?
Could Jesus have yielded?
If he had yielded, could he have been our Saviour? — *Heb.* 5: 7–9.
When we are tempted to seek *worldly honor*, and neglect duty, of whom should we think?

14. Whose aid should children seek when tempted to do wrong?

LESSON V.

JOHN'S TESTIMONY ABOUT JESUS.

Scripture Lesson, John 1: 19–37.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where did Jesus go after the temptation? — [Towards Galilee.]

Which way?
On which side of the Jordan did he journey?

2. At what point on the journey did John meet him? — *v.* 28.

Which side of the Jordan is meant?
What other name for Bethabara?
What event had occurred many years before at the same spot? — *Judg.* 7: 24.

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PERSONS.

3. Which John is mentioned in verse 19?

4. Who sent these messengers to John the Baptist? — *v.* 19.

Who were the Levites?
What their business?
What tribe were to furnish the priests for the Temple?
Mention some of a priest's duties in the Temple.

5. Whom did some suppose John to be? — *v.* 21, *f. c.*

What ground had the Jews for believing that Elijah must come? — *Matt.* 11: 14. *Mal.* 4: 5.
Mention any respects in which John and Elijah resembled each other.

6. When John denies that he is Elijah, what do they next ask him? — *v.* 21, *m. c.*

What prophecy do they have in mind? — *Deut.* 18: 15.
Why do they wish an answer? — *v.* 22.

7. What does John say that he was? — *v.* 23.

Where is the forerunner called a "Voice"?
What was the force of the term as applied to John?

8. To what sect did those belong who had been sent to John? — *v.* 24.

TIMES.

9. How many testimonies of John to Jesus are recorded in this chapter? — [Four.]

To whom was the first given? — *v.* 19–26.
To whom the second? — *v.* 29–34.
To whom the third? — *v.* 35.
To whom the fourth? — *v.* 45.
What prophet had prophesied concerning John? — *v.* 23.
How long before John came?
By what prophet was Isaiah's prophecy repeated?
How long after Isaiah?

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INCIDENTS.

10. What did John confess? — *v.* 20.

Why is this called a confession?

11. Why did they think at first that John was the Messiah? — *v.* 25.

Could any except a messenger from God introduce a new rite?

One of the rites of the Jews was an immersion of the body when ceremonially unclean: how did that differ from John's "baptism of repentance"?

12. What did John say about Jesus? — *v.* 27.

Did he testify to him *personally* the first time?

13. What did John say when he met Jesus? — *v.* 29.

Was the title "the Lamb" a new one for the Messiah? — *Isa.* 53: 7.

Is the reference to Christ's meekness, or to his sacrifice? — *Isa.* 53: 3, 5, 8, 10, 11, 12.

To what rite is reference made in the words "taketh away the sin of the world"?

What is said of Christ's sacrificial death in 1 *Pet.* 1: 19?

14. Had John always known that Jesus was the Messiah? — *v.* 31.

15. When did he come to know him personally? — *v.* 32.

16. Who sent John? — *v.* 33, *m. c.*

17. What token did God promise? — *v.* 33, *l. c.*

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LESSON VI.

THE FIRST MIRACLE.

Scripture Lesson, John 2: 1–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. In what place do we next find Jesus? — *v.* 1.

Where was Cana?
How far from Nazareth?

2. How do we know that his first miracle was wrought at Cana? — *v.* 11.

Why was it befitting that his first miracle should be performed in Galilee?
Where were most of his miracles wrought?

PERSONS.

3. Who are named in the first and second verses?

4. For what purpose did they come together? — *v.* 1.

5. Who were invited? — *v.* 2.

Why?
What disciples are meant?

6. What name does Jesus give to his mother? — *v.* 4, *f. c.*

Does he again use the word? — *John* 19: 26.
Is it a word implying disrespect?

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7. To whom did the servants carry the new wine? — *v.* 8.

TIMES.

8. How long after the events in chapter first to those in chapter second? — *v.* 1.

How many days were occupied in a marriage-feast?
What parables refer to such feasts?

INCIDENTS.

9. Of what were the friends of Jesus in want on the last days of the feast? — *v.* 3, *f. c.*

Had there been wine enough before? — *v.* 10.
May not the number of Christ's disciples have awakened Mary's fear?
Did she desire to save her son from reproach, and their host from mortification?

10. What did Mary say? — *v.* 3, *l. c.*

Is this a hint that they should leave at once?

11. How does he assert that he is no longer a child under her? — *v.* 4, *m. c.*

12. How did he rebuke her impatience? — *v.* 4.

Does God often wait until the hour of extremity before helping us?
If the miracle had been done sooner, before the wine was out, what might have been said about its reality?

13. What does Mary afterwards say to the servants? — *v.* 5.

Does she *now* expect a miracle?

14. When his hour was come, what did Jesus say? — *v.* 7.

15. Repeat verse eighth.

Is it said that any water was changed to wine, except that which was drawn out?
Would the people feel much like drinking wine, like any festivity, after witnessing this miracle?

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16. What kind of wine was made in the pitcher of the servant? — *v.* 10.

Is the "new wine," the "good wine," ever commended in the Bible? — *Deut.* 32: 14. *Isa.* 65: 8. *Judg.* 9: 27.
Is that kind of wine intoxicating?
Is wine that is intoxicating commended, or condemned, in the Bible? — *Prov.* 20: 1. *Prov.* 23: 31.

17. What was the effect of this miracle? — *v.* 11.

What did the miracle teach about the sanctity of domestic life?
What did it teach John's former disciples about their asceticism?
How did it manifest Christ's glory?
How may we have Him in our homes who can "turn life's water into wine"?

LESSON VII.

THE FIRST DISCOURSE.

Scripture Lesson, John 3: 1–9.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where do we next find Jesus? — *John* 2: 23.

When Jesus had been at Jerusalem by day to what village did he often go at night?
How far is Bethany from Jerusalem? and which way?

PERSONS.

2. Recite the first verse.

Who were the Pharisees? and what was their belief?
Of what body was this man a member?
Where else do we hear of Nicodemus?

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3. What titles does he give to Jesus? — *v.* 2, *m. c.*

Did he acknowledge him as the Messiah, or only as a prophet.
For whom does he speak in the last clause of this verse?

TIMES.

4. When did Nicodemus come to Jesus? — *v.* 2, *f. c.*

Why at that time?
If he were not a sincere and earnest person, would Jesus have unfolded his doctrine to him first of all men?
What does his subsequent history show about him?

INCIDENTS.

5. How did Christ's miracles affect men? — *v.* 2, *l. c.* *John* 2: 23.

Did men take them as divine credentials?
Did Christ appeal to them as such?
Give instances.

6. What doctrine goes with the miracles? — *v.* 3.

The Jews considered themselves as members *by birth* of God's kingdom: could that have been Christ's meaning?
They spoke of proselytes from heathen nations as being "new born:" could that have been his meaning?
Does Jesus say that *every man* must be born again to enter the kingdom of God?

7. What is the reply of Nicodemus? — *v.* 4.

Does he take Christ's words to himself?
How "old" must he have been to be a ruler of the Jews?
How does the second person "ye," in verse seventh, show that Jesus applied the truth to him *personally*, and that he took it to himself?

8. How does Jesus further describe the new birth? — *v.* 5.

Why is "the water" named before "the spirit"?
Could Nicodemus have been ignorant of John's baptism in water?
May not Jesus have suited his remark to the thought in the mind of Nicodemus?

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9. In what do the natural birth and the spiritual birth differ? — *v.* 6.

10. Recite the seventh and eighth verses.

Does Christ attempt to remove the mystery about this change?
How can one know that he is born again?
How does a man with a new heart feel towards the Bible?
How about prayer?
What does Paul call such a man? — 2. *Cor.* 5: 17.
Will you ask of yourself the question, "Have I been born again?"

LESSON VIII.

THE FIRST DISCOURSE (*continued*)

Scripture Lesson, John 3: 9–21.

[*Teachers of younger scholars will ask only the questions in large type.*]

N.B. — As this lesson is a continuation of the former, the analysis of Places, Persons, and Times, is not repeated.

INCIDENTS.

1. What does Nicodemus say? — *v.* 9.

What feelings do his words show?
Up to this time, has Christ reproved him for any words he had uttered?

2. Is Nicodemus guilty for not knowing about the new birth? — *v.* 10.

Where is this fact taught in the Old Testament? — *Ezek.* 36: 26. *Zech.* 13: 1. *Ps.* 51: 10.
In the conversation, is it not probable that Jesus quoted these and other verses from the Old Testament?
From the silence of Nicodemus what is probable about his feeling of guilt?

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3. How does Jesus still further reprove Nicodemus? — *v.* 11, *f. c.*

4. Had Nicodemus and the Jews been ready to accept the words of Jesus? — *v.* 11, *l. c.*

What witness does he mean?
Ought men to feel guilty for neglecting the witness of God, and of the Holy Spirit, and of Jesus himself?

5. What does Jesus say again to show this man his sin? — *v.* 12.

Is it not sin to ask more light when we do not use what we have?

6. What does Jesus say about himself in the thirteenth verse?

He has taught Nicodemus about his sin: what does he now teach him about salvation?
What kind of a Saviour do the ignorant need?
The sinful?

7. What reference to Moses in the fourteenth verse?

8. How can we escape the penalty of our sins? — *v.* 15.

What penalty is put over against eternal life?
Why is the word "perish" here used? — *v.* 14.
What other words used to denote sin's penalty? — *Matt.* 25: 41, 46. 2 *Thess.* 1: 9. *Rev.* 14: 11.

9. Recite the golden verse. — *v.* 16.

Who originated this way of salvation?
Who came to carry it into execution?
What the purpose of the plan?
What its one great condition?
What kind of belief is required? — *Rom.* 10: 10.
Is Jesus talking to Nicodemus as if he was an inquirer?

10. What was *not* God's purpose in sending Jesus? — *v.* 17.

If men use the light wrongly, is God to be blamed?

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11. Will men believe Jesus? — *v.* 19.

12. Does Jesus give Nicodemus a hint to be an *open* disciple? — *v.* 20.

Did he need such a hint?

13. If a man believes in Jesus, and is born again, what will he do? — *v.* 21.

Are you trying to obey Christ in all known duty?

LESSON IX.

JESUS AT THE WELL.

Scripture Lesson, John 4: 4–29.

[*Teachers of younger scholars will use only the questions in large type.*]

PLACES.

1. Where do we now find Jesus? — *v.* 4.

Which way was Samaria from Galilee?
Which way from Judæa?
What was its capital? and where situated?

2. Near what city is the Saviour at this time? — *v.* 5.

What mountain over against that city? — [Mount Gerizim.]

3. What well was there? — *v.* 6, *f. c.*

Why so called? — *v.* 12.
Its depth? — [A hundred and five feet.]

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PERSON

4. Who had worshipped at Gerizim? — *v.* 20.

What had occurred there? — *Josh.* 8: 33.
Did the Samaritans worship any other God besides Jehovah? — 2 *Kings* 17: 41.
Did they do right in worshipping Jehovah at Gerizim? — *v.* 22.
From what tribes were they descended?
What was their conduct when the Temple was rebuilt? — [See Book of Ezra, chap. 4.]
Was it a reproach among the Jews to call a man a "Samaritan"? — *John* 8: 48.

TIMES.

5. When did this interview take place? — [About December, A.D. 27.]

6. At what time of the day? — *v.* 6, *l. c.*

What hour with us corresponds to the "sixth hour"?

INCIDENTS.

7. What did Jesus say to this woman? — *v.* 7.

How does this show that Jesus in one of his natures is a human, and not a superangelic being?

8. What is her answer? — *v.* 9.

9. Give his reply. — v. 10.

Was there a spiritual meaning to his words about living, i.e. spring water?
Mention other verses where God's grace is compared to flowing water. — *Rev.* 22: 1, 17.
Name the points of the comparison.

10. Recite the eleventh and twelfth verses.

Does she yet understand Jesus? or is she trifling with his words?

11. How does he teach her more fully his meaning? — *v.* 13, 14.

Can the world quench the thirst of an unrenewed heart?
Can God's grace satisfy a Christian heart?

12. Does the woman now understand him? — *v.* 15.

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13. How does he remind her of her sin? — *vs.* 17, 18.

14. What does she ask about prayer? — *v.* 20.

15. What does Jesus say about the worship of the heart? — *v.* 24.

16. Whom does she think Jesus may be? — *v.* 25.

17. What does he tell her about himself? — *v.* 26.

Had he ever told this to any one else?
Why first to her?

18. What did she say to her townsmen? — *v.* 29.

What do we learn from this narrative about the worth of one soul?
Does every sinner feel at times his need of the water of life?
How can a man obtain it?

LESSON X.

THE SECOND MIRACLE IN GALILEE.

Scripture Lesson, John 4: 46–54.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where was Jesus when he performed his second miracle? — *v.* 46. *f. c.*

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2. Where was the sick child? — *v.* 46, *l. c.*

How far was Jesus from Capernaum?

3. Why did Jesus remain at Cana? — *v.* 48.

Had the Samaritans, whom he had just left, seen signs and wonders?

Are his words a reproach to the Galileans?

PERSONS.

4. What was this man's rank? — *v.* 46, *m. c.*

Name some of the civil and military offices which are mentioned in the New Testament.

Is it probable that this man is the one named in Luke 8: 3?

5. Did he send to Jesus, or go himself? — *v.* 47, *m. c.*

TIMES.

6. How soon after the return of Jesus to Galilee, did this occur? — *v.* 47, *f. c.*

7. Whom did he meet as he was returning? — *v.* 51.

8. What is his first question? — *v.* 52, *f. c.*

9. What is the answer? — *v.* 52, *l. c.*

What hour was the "seventh hour"?

INCIDENTS.

10. What does the man ask of Jesus? — — *v.* 49.

Why is he so earnest?

Did the man think that Jesus must go to Capernaum to heal his son?

Why go "down" to Capernaum?

How came this man to have faith in Jesus, as a worker of miracles?

11. Give the reply of Jesus. — *v.* 50, *f. c.*

Why is Jesus so prompt with this man?

Give any instances in which Jesus delayed.

And why did he delay?

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12. How does the man receive the words of Christ? — *v.* 50, *m. c.*

13. What does he do? — *v.* 50, *l. c.*

Could he have done any thing else if he really believed Christ's word to him?

Is true faith always efficient?

14. How was his faith confirmed in Christ's promise about his child? — *vs.* 51, 52.

15. What was the result? — *v.* 53.

What other households are recorded as having believed in God? — *Acts* 16: 15, 34, and 18: 8.

What kind of faith was that mentioned in verse 47?

What special form of faith is recorded in verse 50?

How does the faith of the man as recorded in verse 53 differ from that before mentioned?

Ought we to believe in Jesus as the worker of miracles?

Ought we also, as did this man, to go further than this, and believe in Jesus as our personal Saviour?

What does the faith of the heart always lead a man to do? — *Rom.* 10: 10.

LESSON XI.

THE MIRACLE AT THE LAKE.

Scripture Lesson, Luke 5: 1–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Near what lake do we now find Jesus? — *v.* 1, *l. c.*

What other name for it? — *Matt.* 4: 18.

In what other places is this incident of the miraculous draught of fishes recorded?

Where did a similar miracle occur? — *John* 21: 1.

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2. Near what city on the lake did these things take place? — *Mark* 2: 1.

On which side of the lake was that city?
Describe it?

3. Where does he ask Simon to go? — *v.* 3.

PERSONS.

4. Who came to Jesus? — *v.* 1, *f. c.*

For what purpose did they come?
Did teaching or miracle draw the more people?
Why did they desire to hear him? — *Hag.* 2: 7. *Matt.* 7: 29.

5. Who were the fishermen? — *v.* 10. *Matt.* 4: 18.

6. What were they doing? — *v.* 2.

Mention any other instances of men called, while at their business, to follow Christ.

TIMES.

7. What had they been doing all the night before? — *v.* 5, *m. c.*

Did the miracle occur during the night, or the day?
Had he ended his sermon to the people before he wrought the miracle?

INCIDENTS.

8. About what was Jesus preaching? — *v.* 1.

Give his subjects of discourse on former occasions.

9. Why did they enter the boat?

10. To whom did he speak at first? — *v.* 3, *l. c.*

11. What did Simon afterwards do, at the request of Jesus? — *v.* 5.

Are his words hopeless or hopeful?
Do they show that he had previously heard of Christ's miracles?
Recite the sixth and seventh verses.

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12. Did Peter expect such a great miracle? — *v.* 9.

In what particulars was it a miracle?
Name other miracles in which *the time* is an element? in which fishes or beasts are shown to be under God's control? in which inanimate nature is subject to Christ.
Where are all things said to be subject to "the man" i. e. Jesus Christ? — *Ps.* 8: 6, 8.

13. What does Peter say? — *v.* 8.

What contradiction between his acts and his words?
Why does he have such a sense of sin?
Do we shrink from meeting God when we feel guilty?
Was Peter also drawn to Christ by his wants? — *v.* 8, *f. c.*

14. What was the meaning of this miracle? — *v.* 10.

How was the declaration of Jesus fulfilled in Peter's subsequent life.

15. What was the effect of the miracle? — *v.* 11.

What was the "all" that they forsook?
Is it probable that these men were converted at this time, or that, converted before, they were now called to the apostleship?

LESSON XII.

JESUS AT THE POOL.

Scripture Lesson, John 5: 1–15.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. What pool at Jerusalem? — *v.* 2, *m. c.*

Near what gate or "market" was this pool?
Where else mentioned? — *Neh.* 3: 1, and 12: 39.
On which side of Jerusalem?
Name any other pools or fountains in or near the city.

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2. What does Bethesda mean? — [House of Mercy.]

3. What had been built near the pool? — *v.* 2, *l. c.*

4. What sometimes occurred at this pool? — *v.* 3, *l. c.*

Are there intermittent springs in that vicinity now?
Why must one be ready to step in when the water suddenly rose?
Must a man be ready to take salvation at the time God offers it?
That man could not enter the pool; but what hinders sinners from coming to Christ for healing?

PERSONS.

5. Who were waiting for the flowing of the water? — *v.* 3.

6. What was believed about the pool? — *v.* 4.

What is the meaning of "angel"?
Where does it mean a class of holy beings in heaven? — *Ps.* 103: 20.
Where used about evil beings? — *Matt.* 25: 41.
Where of men? — *Rev.* 2: 8, 12.
Where of natural forces? — *Ps.* 104: 4, *l. c.*

TIMES.

7. When did this miracle occur? — *v.* 1.

What feast was this?

8. How long had he been sick? — *v.* 5.

9. On what day was he healed? — *v.* 16.

INCIDENTS.

10. What does Jesus say to the man? — *v.* 6.

Why did he say it?
Do Christ's words awaken afresh his desire for healing.
Does he deal with men's souls in that way?

11. Give the man's answer. — *v.* 7.

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12. What does Jesus bid him do? — *v.* 8.

Did the healing occur *before* he rose, or *while* he was rising?
Are sinners healed in soul before they repent and believe in Jesus, or *while they are obeying*?

13. What do the Jews say? — *v.* 10.

What spirit do they exhibit?

14. What is his reply? — *v.* 11.

15. What has Jesus done while they are objecting? — *v.* 13.

Is there any proof that he miraculously disappeared?

16. What did Jesus afterwards say to the man? — *v.* 14.

Was he a greater sinner than others?
Why do you think Christ chose him, and left others?
Is all sorrow directly or indirectly the result of sin?
If the man should live and die in sin what "worse thing" would come upon him?
Are those who have been especially blessed under greater responsibility?
Will their sorrow be greater if they die in sin?

LESSON XIII.

JESUS ANSWERS HIS ENEMIES.

Scripture Lesson, John 5: 16–30.

[*Teachers of younger scholars will ask only those questions in large type.*]

N. B. — As this lesson is a continuation of the last, the usual analysis is omitted. The persons are the same, and the time is a later hour of the same day.

INCIDENTS (*continued*).

1. What was the effect of the miracle upon the Jews? — *v.* 16.

What commandments did they charge him with breaking? — *Gen.* 2: 2, 3. *Exod.* 20: 10, 11.
What was the penalty for working on the Sabbath?

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2. How does Jesus answer them? — *v.* 17.

Does he deny the charge, or does he justify himself?
How is his answer a justification of his act?
When did God rest from his work? — *Gen.* 2: 2.
Who is working now? — *v.* 17, *l. c.*
Is Christ working in the natural world in the interests of his cause? — *Col.* 1: 16, 17.
Where is Christ called "the life"? — *John* 1: 5.

3. What is their second charge? — *v.* 18.

What was the penalty of blasphemy?
Does he say they had misunderstood him?
If they had been wrong in interpreting his words, what would he have done?
What did good men do when they were misunderstood? — *Acts* 14: 15. *Rev.* 19: 10.

4. What new title does Jesus claim? — *v.* 19.

Where is Jesus represented as seeing God's work at creation? — *Gen.* 1: 26. *Prov.* 8: 27. *John* 17: 24.
How is Christ's work on souls like God's work on nature?
Where is it called a new creation? — *Eph.* 2: 10.
Where does Paul use the same figure as this of Jesus? — 2 *Cor.* 4: 6.

5. How does the Father regard the Son? — *v.* 20, *f. c.*

6. What will the Father show the Son? — *v.* 20, *l. c.*

Why is the work of redemption a greater work than that of creation?
What greater things than those of creation did Jesus show them?

7. What work is here said to be done by the Father? — *v.* 21, *f. c.*

Did the mass of the Jews believe that God would raise the dead? — *Acts* 24: 15.
Name any texts of their Scriptures that teach about a resurrection. — *Dan.* 12: 2. *Hos.* 13: 14. *Job* 19: 26. *Luke* 20: 37, 38.

8. What work is said to be performed by the Son? — *v.* 21, *l. c.*

Is "quickening" i. e. the giving of life, here spoken of the body, or of the soul, or of both? — *Rom.* 4: 17. *Eph.* 2: 5.

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9. Does Jesus also claim to be man's final judge? — *v.* 22. *Acts* 10: 42, and 17: 31.

10. What honor should we pay to Christ? — *v.* 23.

11. To whom does Jesus give everlasting life? — *v.* 24, *f. c.*

What change have those already experienced who have believed in Jesus? — *v.* 24, *l. c.*

12. How does he describe this spiritual change? — *v.* 25.

Where else is this change called a resurrection? — *Rom.* 8: 11. *Eph.* 2: 1, 5.

13. What does he say about the literal resurrection from the grave? — *vs.* 28, 29.

Are you striving earnestly to be ready for "the resurrection of life"?

LESSON XIV.

SABBATH WORK.

Scripture Lesson, Matt. 12: 1–13.

Teachers of younger scholars will ask only those questions in large type.]

PLACES.

1. Which way is Jesus now going? — [Towards Galilee.]

2. Through what does he pass? — *v.* 1, *m. c.*

Was it usual in Palestine for the paths to pass through cornfields? — *Matt.* 13: 4.

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3. On the Sabbath after, where did Jesus go? — *v.* 9. *Luke* 6 : 6.

Had Jesus arrived at Galilee?
At what city of Galilee is it probable he was on that Sabbath? — *Mark* 2 : 1.

PERSONS.

4. Who went with Jesus? — *v.* 1, *m. c.*

5. Who followed them? — *v.* 2.

What was their object in following Jesus and his disciples?

6. To whose example does Jesus appeal? — *v.* 3.

Give the circumstances. — 1 *Sam.* 21 : 1–6.
How did the Jews regard David?
Give in your own words this argument of Jesus.

7. Whom did Jesus find in the synagogue? — *v.* 10 *f. c.*

What was the disease?

8. Who again object? — *v.* 10, *m. c.*

Did they object before or after the miracle?
Did they expect him to heal the man?
Is it like Christ to heal wherever he can? — *Acts* 10 : 38.

TIMES.

9. About what time did these things occur? — [April, A.D. 28.]

10. How many times do we read of miracles performed on the sabbath? — *Mark* 1 : 21–29. *John* 5 : 9. *John* 9 : 14. *Luke* 13 : 14. *Luke* 14 : 1.

INCIDENTS.

11. What did the disciples do? — *v.* 1, *l. c.*

What was the law about corn or fruit? — *Deut.* 23 : 25.
Did they charge him with trespass, or with sabbath-breaking?

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12. How does he justify the conduct of his disciples? — *v.* 5.

What law applied to the case of priests? — *Num.* 28: 9.
If the priests broke the general law at the temple service, did they not keep its spirit?

13. What does Jesus claim? — *v.* 6.

Whose words does he quotes? — *v.* 7. *Hos.* 6: 6.
Where else does Christ teach that the inward spirit is the chief thing? — *John* 4: 24.
Is a duty acceptable to God when the right heart is lacking?

14. What is Christ's relation to the sabbath? — *v.* 8.

Is this a prophecy about the change of the sabbath to the Lord's Day?
Does Christ here claim the sabbath as his own?
What did it commemorate under the old dispensation?
What was it to commemorate under the new?

15. How did Jesus answer their questions? — *vs.* 11, 12.

16. What did he say to the man with a withered hand? — *v.* 13, *f. c.*

Which hand was it? — *Luke* 6: 6.

17. What did the man do? — *v.* 13, *l. c.*

How could he do it if his hand was withered?
Are we to attempt any thing that God bids us even, when the thing is beyond what we alone could do?

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LESSON XV.

JESUS RAISES A DEAD MAN.

Scripture Lesson, Luke 7 : 11–16.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. To what city did Jesus come on his way to Jerusalem? — *v.* 11, *m. c.*

Where is this city?
Is it elsewhere named?
What is known about it?

2. Did he actually enter into Nain? — *v.* 12.

Did the Jews bury their dead within or without the walls of their cities?
Describe a Jewish funeral-procession.

3. Was this miracle known beyond the city? — *v.* 17.

How far from Nain was the nearest part of Judæa?

PERSONS.

4. Who were with Jesus? — *v.* 11, *l. c.*

Had many of John's disciples become the disciples of Jesus?
Where is that a matter of prophecy? — *John* 1 : 30.
Where was John at this time? — *Matt.* 11 : 2.
Do we know any thing more about this young man who was carried out dead?
What proofs that he was dead?
Where else is there a reference to this miracle? — *Matt.* 11 : 5.

TIMES.

5. When was this miracle performed? — *v.* 11, *f. c.*

What miracle the day before?
On whom was that performed?
Why did Jesus do it? — *Luke* 7 : 9.

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INCIDENTS.

6. What four things are told of this young man in the twelfth verse?

7. What is said of his mother? — *v.* 12, *m. c.*

What shows the esteem in which he was held?
The last miracle was in a distinguished family: to what class did these persons belong?
What does this show about Christ as the Saviour for all classes of men?

8. How was Jesus affected by the sight of the funeral? — *v.* 13, *m. c.*

How did he feel on another occasion? — *John* 11: 35.

9. What two words did he say to the mother? — *v.* 13, *l. c.*

To what kind of mourners does Christ say the same words? — *Matt.* 5: 4.
When will Christian mourners weep no more? — *Rev.* 21: 4.
Is the heart and hand of Jesus the same now?
When will He who raised the young man raise all the holy dead? — *John* 6: 40.
What may we conclude about the character of this young man?

10. What did the bearers do when Jesus touched the bier? — *v.* 14, *f. c.*

Why?
What had they probably heard about the works of Jesus?

11. What are the words of Jesus? — *v.* 14.

How does Jesus now speak to the spiritually dead? — *Eph.* 5: 14.

12. Did the young man obey? — *v.* 15.

Do the spiritually dead obey? — *Eph.* 2: 1.

13. The result upon the people? — *v.* 16, *f. c.*

Why did they fear?
What kind of fear was it?
Why do men fear to-day in the presence of Christ's mighty works?

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14. What did this fear lead them to do? —*v.* 16, *m. c.*

15. What Old Testament prophets had raised the dead? —1 *Kings* 17: 23. 2 *Kings* 8: 5.

16. What did they say God had done? —*v.* 16, *l. c.*

Does Christ visit churches and communities now?—*John* 14: 21.
Has Christ come by his Holy Spirit to your heart?
Did you receive him?

LESSON XVI.

THE SERMON ON THE MOUNT.

SECTION I.

WHO ARE HAPPY; AND WHAT THEY MUST DO.

Scripture Lesson, Matt. 5: 1–16.

[*Teachers of younger scholars will ask only the questions in large type.*]

PLACES.

1. Where did Jesus go to speak to the people? —*v.* 1.

Can you give any reason for this?
In which of the three grand divisions of Palestine was this mountain?
How many chapters are devoted to this sermon?
Where else is a part of it found? —*Luke* 6: 20, 40.

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PERSONS.

2. To whom did Jesus speak? — *v.* 2.

Who were present as spectators? — *v.* 1, *f. c.*
At what part of the sermon does he cease speaking to the disciples, and begin to speak to the people? — *Matt.* 7: 13.
Name classes of persons likely to have been there.

TIMES.

3. When was this sermon preached? — [About May, A.D. 28.]

INCIDENTS.

4. Whom does Christ first call blessed? — *v.* 3.

Why are this and the six verses that follow called the *Beatitudes?*
What does the word *blessed* mean?
What is it to be poor in spirit?
Where else are there similar promises? — *Ps.* 133: 6. *Isa.* 57: 15.
How can we be poor in spirit? — *Matt.* 11: 29.
What *kingdom* are they to receive?
Do we associate poverty or wealth with the ruler of a kingdom?

5. Who else are happy? — *v.* 4.

What kind of mourning is meant?
Are earthly sorrows ever the means of making men mourn over sin?
Why should a Christian be comforted in earthly sorrow? — 2 *Cor.* 7: 10.
Will sorrow do us good apart from God's Spirit?

6. What other class are happy? — *v.* 5, *f. c.*

How do the *meek* differ from *the poor in spirit?*
What is said about the meekness of Jesus in 1 *Pet.* 2 22, 23?

7. What promise is given to the meek? — *v.* 5, *l. c.*

To what would the Jews understand him to refer?
Of what is the land of Canaan a type?
The other promises are spiritual: why is this first temporal, and only afterwards spiritual?

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8. Who, next, are called the happy? — *v.* 6.

What words did David use when he thirsted after righteousness? — *Ps.* 42: 1, 2.
In what sense are such *filled* in this life?
Does the promise go on into the future? — *Ps.* 17: 15.

9. Recite the seventh verse.

10. Recite the eighth verse.

Are there any whose hearts are naturally pure? — *Rom.* 3: 10. *Jer.* 17: 9.
How can one be pure in conduct? — *Ps.* 119: 9.
How can one become pure in heart? — *Ps.* 51: 10.

11. Whom does he next call happy? — *v.* 9.

Why are Christians to cultivate this disposition? — *Eph.* 4: 31, 32.

12. What other class does he name? — *v.* 10, 11.

Is any blessing pronounced upon those who are unrighteous?
Is there any promise to those who are foolish or imprudent in seeking to do good?
Do we *revile* men when it is necessary to tell the truth about *evil* men?
Mention prophets who were persecuted in former days.

13. What are the happy to do for others? — *v.* 14.

Does this refer merely to outward example?
On what subjects have Christians received light?
Will the convert love to tell men of his new light?
Whence is this light?
Into what does it shine?
What city near by to which Jesus probably pointed?

14. What is to be the Christian's object in showing to men the light revealed to him? — *v.* 16.

How does this verse agree with Matt. 6: 1?
Has Christ taught you how to be happy?
Are you telling others the way to obtain the light?

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LESSON XVII.

THE SERMON ON THE MOUNT.

SECTION II.

THE NEW DOCTRINE DOES NOT DESTROY THE OLD LAW.

Scripture Lesson, Matt. 5: 17–41.

[*Teachers of younger scholars will ask only those questions in large type.*]

N. B. — As this lesson and those that follow upon the Sermon on the Mount are a continuation of the former lesson, the analysis is not repeated.

INCIDENTS (*continued*).

1. What objection does Jesus meet in the second part of his discussion? — *v.* 17, *f. c.*

Why would they be likely to raise this objection?
What twofold division had the Jews for their Scriptures? — *v.* 17, *m. c.*
What law contained in the Old Testament expired by limitation when Christ came? — *Heb.* 9: 10, and 10: 1.
How did he fulfil the "law and the prophets," considered as a revelation from God?

2. What does he say about the moral law? — *v.* 18.

Does he say, that when the heavens and earth shall pass away, *that* law will be repealed?
Can moral law ever be repealed?
What is a *jot* or *tittle*?

3. How does he further assert that he is not come to change the law? — *v.* 19.

In what ways do we teach others?
Can we fully teach men the commandments of God without doing them ourselves?

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4. What does he say about entering into the kingdom he came to establish? — *v.* 20.

Were they not surprised to hear this?
What did they say on another occasion to a similar remark of Jesus? — *Matt.* 19: 25.
What was the general reputation of the Scribes and Pharisees for righteousness?
Is outward righteousness enough?
What did Jesus tell a Pharisee he needed? — *John* 3: 7.

5. What example does Jesus give to show the strictness of God's law? — *vs.* 21, 22.

What was God's law about murder?
How had the Pharisees changed it? — *v.* 21, *l. c.*
Does Jesus show that the *intention* of murder, or even *unjust anger*, makes a man a murderer before God?
Where does John teach the same doctrine? — 1 *John* 3: 15.
What should he be in danger of who used the spiteful word "Raca"?
What council was meant?
What would he be in danger of who abusively, and with *an angry heart*, brought the charge of being a *fool*, i.e. an atheist, against a good man. Repeat Ps. 14: 1.
Is it intimated that his enemies would bring this charge again n Jesus?

6. How does Jesus further show that the law notices the state of the heart? — *vs.* 23, 24.

7. If we love any sin what must we do? — *v.* 29.

8. What does Jesus say about swearing? — *v.* 34.

How did the Jews interpret Lev. 19: 12?
What were their most common oaths? — *v.* 35, 36.
Do you understand Jesus to be speaking of judicial oaths, or of the common language of the Jews in his day?

9. What does Jesus teach about taking private vengeance on wrong doers? — *vs.* 38, 39.

Was the law in Ex. 21: 24, given for the guidance of individuals or of rulers?
Did the Jews use it as a permission for individuals to do harm to their enemies?

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10. What does Jesus say of personal quarrels? — *v.* 39.

How do the acts of Jesus interpret his words? — *John* 18: 22, 23.

If the assailant strikes "the other side," i.e., the second time, are we still to refuse to quarrel?

Is there any thing in this verse which forbids self-protection when life is endangered?

11. When we meet a man who carries his quarrel to law, what are we to do? — *v.* 40.

Could one legally take away the "cloak" as a pledge of debt, and retain it over night?

12. Is it better to submit in small things than to quarrel? — *v.* 41.

13. What disposition are we to cherish towards all men? — *v.* 45.

LESSON XVIII.

THE SERMON ON THE MOUNT.

SECTION III.

THE THREE PRIVATE DUTIES OF RELIGION.

Scripture Lesson, Matt 6: 1–18.

[*Teachers of younger scholars will ask only the questions in large type.*]

INCIDENTS (*continued*).

1. What are we to avoid in our charities? — *v.* 1.

How does this agree with Matt. 5: 16?

Why should we be modest in the *manner* of our gifts?

What rewards does God give to true charity?

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2. Who are described as making a parade of their charities? — *v.* 2.

What is meant by "sounding a trumpet"?
What is the only reward that such receive?

3. What is the true method of charity? — *v.* 4.

What proverb about one hand not knowing the gifts of the other does Jesus quote?
What does the proverb mean?
Where are we to decide about the amount of our charities, and the way to do them? — *v.* 4, *m. c.*
What blessing will God give to those who are charitable from right motives?

4. What are we to avoid in prayer? — *v.* 5, *m. c.*

Was it wrong to pray in the synagogue or the street?
Was it wrong to pray *standing*?
How many postures in prayer are named in the Bible?
Is any preference expressed for one over another of these postures?
Is it probable that these men were as careful about secret as about public prayer?
Is public prayer forbidden in this verse?

5. What does Jesus say about secret prayer? — *v.* 6.

Where was "the closet" in a Jewish house?
Why did the truly devout enter the closet, and shut the door?
Are we told how often to pray in secret?
What was the example of Jesus about prayer? — *Mark* 1: 35. *Luke* 6: 12.

6. Repeat the ninth and tenth verses.

In these three petitions, do we pray first for our good, or for God's glory?
In what general sense is God the Father of all? — *Acts* 17: 28.
In what special sense is he the Father of the regenerate? — *Eph.* 1: 5. *Gal.* 3: 26.
In which sense does Jesus here use the words?
Why does he say *our* Father, and *our* bread, and *our* sins?
Should we pray to any other being than God?
Give instances of inspired men who prayed to Jesus.

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7. Repeat the petitions about man's wants in the eleventh, twelfth, and thirteenth verses.

What does the petition for daily bread show us about the duty of daily prayer?
In what sense are sins debts owed to God?
How does God forgive them? — *Col.* 1: 13, 14.
Can we be forgiven if we are unforgiving? — *Matt.* 6: 15.
What two senses of the word "temptation"? See *Jas.* 1: 2, 13, 14.

8. Why should we offer these petitions to God? — *v.* 13, *l. c.*

Is this last clause of the nature of a reason why God should do these things for us?
What does the word "amen" mean?
Is it to be used reverently?
In what sense was this prayer a model for all prayers?
In what respects was it a prayer suited to disciples emerging from Judaism?
What petition was afterwards to be added? — *John* 14: 13, 14.
Did the apostles in their recorded prayers use this form of words?

9. What is to be avoided in fasting? — *v.* 16.

Does Christ anywhere tell us how often, or how long, to fast?

10. Does fasting consist in being careless about one's person? — *v.* 17.

By making fasting one of the three great duties of personal religion, what honor does Christ put upon the duty?
Where do we elsewhere read of fasting? — *Matt.* 17: 21. *Acts* 10. 30. 2 *Cor.* 6: 5.

11. To whom is a true fast to be kept? — *v.* 18.

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LESSON XIX.

THE SERMON ON THE MOUNT.

SECTION IV.

HOW TO AVOID EXCESSIVE WORLDLY CARE.

Scripture Lesson, Matt. 6: 19–33.

[*Teachers of younger scholars will ask only the questions in large type.*]

INCIDENTS (*continued*).

1. On what topic does Christ next speak? — *v.* 19.

What kind of treasures will the moth destroy?
What kind will the rust corrode?
Is there any kind of earthly treasure that is without liability of loss?

2. Where should we lay up treasures? — *v.* 20.

How can we do this?
Where is God's grace compared to *riches*? — *Eph.* 1: 7.

3. What is said about the heart going with the treasure? — *v.* 21.

How should a man who has heavenly treasure take earthly loss?
What test of character in these words of Jesus?

4. What does Jesus say about the eye? — *v.* 22, *f. c.*

Why is it the light for the body?

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5. What is meant by the eye being *single?* —*v.* 22, *l. c.* — [Pure, clear, good, intent on heaven.]

6. What will be the result if the eye is evil? —*v.* 23.

What is meant by an evil eye?
When are men's minds blind and dark? — 2 *Cor.* 4: 4.
If a man has lost an eye by accident we pity him, but do not blame him; but how do we feel if a man himself puts out his eye?
Are men guilty for not seeing the truth?
Why does excessive worldly care hinder men from seeing the glory of the gospel?

7. What is it impossible for a servant to do? —*v.* 24.

Why?
Does the world claim supreme service and love as really as does God?
Can a man love the world supremely, and love God at all?

8. And why not? —*v.* 25, *f. c.*

Will God accept any thing except the first place in our hearts?
What is mammon? — [Worldly possessions put in the place of God in a man's heart.]

9. How should a servant of God feel about the things to which worldly men devote themselves? —*v.* 25, *l. c.*

Will He who has given the *life* give the food necessary to preserve it, if we use ordinary diligence?

10. What does God do for the birds? —*v.* 26, *f. c.*

What is the inference from God's care of them? —*v.* 26, *l. c.*

11. How does Jesus show that excessive care is useless? —*v.* 27.

What is a cubit?
Recite the parallel passage in Luke 12: 25.

12. What does Jesus say about excessive care for dress? —*vs.* 28, 29.

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13. What should God's care for the lilies teach us? — *v.* 30.

Describe the lily which grows wild in Palestine.
In every situation in life what are we to do?
Why is it such a sin to distrust God's providence when we are in the way of duty?

14. What was the constant care of the Gentiles? — *v.* 31, 32.

15. How can we make the best of both worlds? — *v.* 33.

How can we seek God's kingdom?
When are we to do it?
Why are we to do it?

LESSON XX.

THE SERMON ON THE MOUNT.

SECTION V.

HOW TO TREAT OUR FELLOW-MEN.

Scripture Lesson, Matt. 7: 1–14.

[*Teachers of younger scholars will ask only the questions in large type.*]

INCIDENTS (*continued*).

1. What is Christ's rule about unjust judgment? — *v.* 1.

How is the broad statement of the first clause limited by the second?
Is it wrong to call bad men bad, and good men good?

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2. In speaking of our fellow-men what should we remember? — *v.* 2.

Who will one day judge us?
By what rule will he judge us?
If we condemn others for wrong doing, what must we be careful and not do ourselves? — *Rom.* 2: 1, 3, 21.

3. Where are we to begin in judging? — *vs.* 3, 4.

What is a *mote*?
Explain the figure of Jesus.
In what sense is the word "brother" used in this verse?
Where else have we the same use of the word? — *Chap.* 5: 22.

4. What are we to do before we can do good to others? — *v.* 5.

5. In what spirit are we to tell men of their faults? — *Matt.* 18: 15. *Gal.* 6: 1.

6. Is it useless, sometimes, to try to do men good? — *v.* 6.

In what sense is the word "holy" used here?
What kind of persons are compared to dogs and swine?

7. What directions about praying for men? — *v.* 7.

Is it as much a duty to *pray* for men as to be honest towards them?
If a man *asks* for himself, or for others, and does not receive, what is the reason? — *James* 1: 6, 7, and 4: 3.

8. What is a parent willing to give to his hungry child? — *v.* 9.

9. Will a wise and kind father give what is hurtful to his son? — *v.* 10.

10. What is true about our heavenly Father? — *v.* 11.

What is the particular blessing that God is ready to give? — *Luke* 11: 13, *l. c.*
If a man has not this gift, how may he obtain it?
If his friend needs it, how may he obtain this gift for him?
Why is it a great wrong to men not to pray for them?

11. Give another rule for the treatment of our fellow-men. — *v.* 12, *f. c.*

Repeat it as given in Luke 6: 31.
How *ought* you to wish your fellow-creatures to treat you?
How, then, ought you to treat them?
With what kind of love are we to love ourselves?
With what kind of love, then, are we to love others?
What would be the result if this rule were universally obeyed?
Is this a rule for social life only, or for the religious life as well?
How does it apply to the Christian desiring the salvation of others?
How to a Christian looking over the heathen world?

12. Is the rule new? — *v.* 12, *l. c.*

Repeat Matt. 22: 39, 40. Rom. 13: 9.

LESSON XXI.

THE SERMON ON THE MOUNT.

SECTION VI.

CHRIST'S WORDS TO THE MULTITUDE.

Scripture Lesson, Matt. 7: 13–27.

[*Teachers of younger scholars will ask only those questions in large type.*]

INCIDENTS (*continued*).

1. What words does Christ now address to the crowd of spectators who surround the disciples? — *v.* 13, *f. c.*

To whom had he spoken up to this time in his sermon? — *Chap.* 5: 2.
He had spoken to his disciples as those who had already entered; but how does he now speak to the multitude?
What is the strait gate?
How is it entered?

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2. Why should we be diligent to enter it?—*v.* 13, *l. c.*

How wide is the gate that leadeth to destruction?
Why do many go in at it?
If wickedness is easier than holiness to mankind, how does that fact show depravity?

3. What is said of the gate that leadeth unto life?—*v.* 14, *f. c.*

Why is it called the strait gate?
Is it strait in itself, or only so to sinful men?
Is it strait as angels see it?
Would they desire to have it broader?
Can a man enter it while indulging in any known sin?
Can a man repent without forsaking sin?
What makes the gate so strait to men?

4. What is said of the way after the gate is passed?—*v.* 14, *m. c.*

Is the narrow way a pleasant path?
How many in this sabbath-school class have entered upon it?

5. What two endings to these two ways?—*vs.* 13, 14, *m. c.*

Where else is the figure of "life" used to denote heaven?—*Rev.* 2: 7, 10. 21: 6.
Where else the figure of "death" used to denote hell?—*Rom.* 6: 23.
Where are these two states said to be eternal?—2 *Thess.* 1: 9. *Matt.* 25: 46.

6. Of whom are we to beware?—*v.* 15, *f. c.*

Why?—*l. c.*
Of what was the mantle of sheepskin a sign?
What does Paul say of false teachers?—*Gal.* 1: 8.
What does Peter say of them?—2 *Pet.* 2: 1.
What does John say?—2 *John* 9–11.

7. How are we to know false teachers?—*v.* 16, *f. c.*

What are the fruits of holy doctrine?
What are the fruits of the Holy Spirit which attend the preaching of the true gospel?

8. By what questions does Jesus teach the same fact?—*v.* 16, *f. c.*

How do men show their true character?—*Matt.* 12: 34, *l. c.*

9. What solemn warning against being deceived does Christ give us? — *v.* 21.

Why are men who have not the true spirit of obedience unfit for heaven?

10. Will any be deceived up to the very day of judgment? — *v.* 22.

What is meant by "that day"?
Where else is the phrase used in the same way?

11. What will Jesus say to them? — *v.* 23.

Will any be cast out who were ever true Christians? — *v.* 23, *m. c.*
If any fail who appeared well, what may we conclude about them?

12. Give the story of the wise man. — *vs.* 24, 25.

13. Give the story of the foolish man. — *vs.* 26, 27.

In what respect was one wise, and the other foolish?
What is the only good foundation for our eternal hopes?
What is meant by the *rain* and *flood* and *winds*?
What great final storm is to rise upon the world?
Can you take Paul's words as your own? — 2 *Tim.* 1: 12, *l. c.*

LESSON XXII.

JESUS ANOINTED AT THE PHARISEE'S HOUSE.

Scripture Lesson, Luke 7: 36–50.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where do we now find Jesus? — [At or near Capernaum.]

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2. To what place was he invited? — *v.* 36, *m. c.*

In what position did the Jews take their meals?

PERSONS.

3. Who invited him? — *v.* 36, *f. c.*

Why did he invite Jesus?
What disrespect did he show him?
How do you account for his inviting Christ, and then neglecting to meet him with common hospitality?
Why was Jesus willing to go to the feast?

4. Who came to the feast unbidden? — *v.* 37, *f. c.*

What was her character?
Is there any reason for believing that this was Mary Magdalene or the Mary who was the sister of Martha?
What custom of the East permitted persons to be present at public dinners even when not invited?

TIMES.

5. How long after the Sermon on the Mount was uttered, did these things occur? — [Only a few weeks.]

At what time was this supper? — [The principal meal of the Jews was eaten in the evening.]

INCIDENTS.

6. What did the woman bring with her? — *v.* 37, *l. c.*

7. What did she do? — *v.* 38.

Where were kings anointed?
Why did she anoint Christ's *feet*?
What differences between her feelings and those of Mary when *she* anointed Jesus? — *John* 12: 3.

8. What does the Pharisee say to himself? — *v.* 39.

Who was the greater sinner *on that day*, the woman or the Pharisee?

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9. What is the reply of Jesus to the thought of the Pharisee? — *v.* 40.

10. Give the parable of Jesus. — *vs.* 41, 42.

What was the value of the "penny"?
With what question did Jesus conclude his parable?

11. What was Simon's answer? — *v.* 43.

12. How does Jesus rebuke Simon? — *vs.* 44, 45.

What peculiarity in the Eastern clothing for the feet rendered water a necessity for the traveller?
What was the mode of salutation between friends? — *v.* 45, *f. c.*

13. What declaration did Jesus make about her? — *v.* 47.

Was she then and there for the first time forgiven?
Would she have done this act if not previously penitent and pardoned?
Does Jesus speak to the woman, or to Simon, in this verse?
Was she forgiven because she loved, or did Jesus *publicly declare* her forgiveness because she had *shown* her love?

14. What does Jesus now say to *her*? — *v.* 48.

How many times had she heard him say these words?
Would she be comforted by this threefold declaration?
Can any save God forgive sins?
Is any penitent excepted from mercy?

15. What are Christ's final words to this woman? — *v.* 50.

What faith had she exhibited?
How was her faith increased by her act?
Why did he bid her leave before the feast was ended?

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LESSON XXIII.

THE PARABLE OF THE SOWER.

Scripture Lesson, Matt. 13: 1–23.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where was Jesus when he spoke this parable? — *v.* 1, *l. c.*

What sea was this?
On which shore was he?

2. Into what did he go? — *v.* 2, *m. c.*

Why?
Name any other instance where he did the same thing.

PERSONS.

3. Were there many hearers? — *v.* 2, *f. c.*

What was the motive of some of them in coming to see Christ? — *Chap.* 12: 38.
What motive had others? — *Chap.* 11: 28.

4. About whom does he speak? — *v.* 3.

What is a sower?

TIMES.

5. When was this parable spoken? — [About October, A.D. 28.]

At what time in the year did they sow seed in Judæa?
What miracle had he done "the same day"? — *Chap.* 12: 22.

INCIDENTS.

6. Who are the sowers? — *Mark* 4: 14.

What is the seed? — *Luke* 8: 11.

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7. Describe the *careless* hearers. — *v.* 4.

What is the "wayside"?
Why would it do no good to sow on the trodden paths?

8. Where does Jesus explain his meaning? — *v.* 19.

Give the meaning in Luke's words? — *Luke* 8: 12.
Can we give God's truth our *attention* if we choose to do so?

9. Describe the *cowardly* hearers. — *v.* 5.

What parts of Palestine are described as "stony places"?
Why would seed spring up quickly in such places?

10. What was the result? — *v.* 6, *f. c.*

Why was the plant so shortlived? — *v.* 6, *l. c.*

11. Give the explanation of Jesus. — *vs.* 20, 21.

What does the word "offended" mean?
What does James say about this class of persons? — *James* 1: 6, 8.
Where does Jesus elsewhere describe them? — *John* 5: 44. 6: 66.
Can a man who is vacillating be brave?
Is it not *cowardly* to "look back" in religion?
Repeat *Pr.* 29: 25, *f. c.*

12. Describe the *compromising* hearers. — *v.* 7.

What became of the seeds?
What is meant by "choking them"?

13. Give the explanation of the Master. — *v.* 22.

What are "the cares of this world"?
How does wealth, or the desire for it, spoil the beginnings of religious interest?
What did Jesus tell the rich young man to do? — *Matt.* 19: 21.

14. What other thing does Mark mention? — *Mark* 4: 19.

What does Christ say about all these things? — *Matt.* 6: 33.

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15. Describe the *converted* hearer. — *v.* 8, *f. c.*

Is it intended to teach that some hearts are better disposed by nature than others towards God?

16. Give the explanation of the "good-ground" hearers. — *v.* 23, and *Luke* 8: 15.

What words of Luke show *voluntary preparation* on the part of this last class of hearers?

17. What was the result? — *v.* 8, *l. c.*

Where does Paul name the result? — *Rom.* 6: 22.

18. To whom is the parable spoken? — *v.* 9.

Under which of these four divisions of hearers are you to be found?

LESSON XXIV.

THE PARABLE OF THE TARES.

Scripture Lesson, Matt. 13: 24–30.

[*Teachers of younger scholars will ask only the questions in large type.*]

PLACES.

1. Where was this parable spoken? — *Matt.* 13: 1.

What was most cultivated in the valleys about the Sea of Galilee?

What do the references of the Bible to the scenery and productions of Palestine show about the place where it was written?

Give examples.

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2. What kingdom is Jesus speaking about? *v.* 24, *f. c.*

Where is the gospel dispensation called "the kingdom of heaven"? — *Matt.* 3: 2.
Where is that name given to God's grace in the heart? — *Matt.* 5: 3.
Where, to the final gathering of the saved in heaven? — *Matt.* 5: 20. 8: 11.
Where to the progress of Christ's religion in the world? — *Matt.* 13: 31, 33.
In which of these ways is it to be taken here?

3. Where did this man put his seed? — *v.* 24, *l. c.*

Where is this explained? — *v.* 38, *f. c.*
Will the truth of the gospel do any good if we keep it, and do not sow it in our own hearts or the hearts of others?

PERSONS.

4. Who sowed the good seed? — *v.* 24, *m. c.*

Where is this explained? — *v.* 37.

5. Who sowed the bad seed? — *v.* 25, *m. c.*

Who is meant by "his enemy"? — *v.* 39.
How does he sow them?
Who are employed by him to do his work?
Describe the tares.
What false doctrines and principles can you name, that deserve the name of tares?

6. Who wish to root up the tares? — *v.* 27.

Who are the servants?

TIMES.

7. When were the tares sown? — *v.* 25.

Why then?

8. When did the tares show themselves? — *v.* 26.

9. How long are the tares and wheat to grow together? — *v.* 30, *f. c.*

Where is this explained? — *v.* 39.
Will the tares become wheat by growing side by side with the wheat?

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INCIDENTS.

10. What reason is given for allowing them to grow together? — *v.* 29.

11. What shall be done at last? — *v.* 30, *m. c.*

Who are the reapers? — *v.* 39.
Where else do we read of angels at the judgment? — 2 *Thess.* 1: 7.

12. What will the end of evil men be like? — *v.* 40.

Who is the Judge that will send forth the separating angels?
What did John say of Jesus? — *Matt.* 3: 12.

13. What is the end of good men like? — *v.* 30, *l. c.* Read *v.* 43, *f. c.*

Is this teaching about a final separation found also in the Old Testament? — *Dan.* 12: 2, 3.
Where else in the New Testament? — *Matt.* 24: 46.

14. What did Jesus say, as his last words, when explaining this parable? — *v.* 43, *l. c.*

What does this mean?
Does it apply to all men who hear the gospel?

LESSON XXV.

JESUS SHOWS HIS POWER OVER NATURE.

Scripture Lesson, Matt. 14: 22–33.

[*Teachers of younger scholars will ask only the questions in large type.*]

PLACES.

1. Where do we now find Jesus? — *v.* 23, *m. c.*

Give other instances of his praying alone.
Do you pray alone?
Where is this mountain? — [On the eastern shore of the Lake of Galilee.]

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2. What miracle had Jesus just performed on the plain below this mountain? — *Matt.* 14: 21.

3. Where had Jesus sent his disciples? — *v.* 22, *m. c.*

To what places on the other side did they try to go? — *Mark* 6: 45. *John* 6: 17. [There are two cities by the name of Bethsaida; one on the western coast, and one on the north-eastern. Some think that the disciples were to sail west, and go directly across. Others contend that they were to sail first north, stop long enough at the eastern Bethsaida to take Jesus on board, and then continue on south-west to the Bethsaida on the other side.]

4. Where had the ship been driven? — *John* 6: 19.

How far from where they started? — [About four miles.] On what coast did they land? — *Mark* 6: 53.

PERSONS.

5. Whom did Jesus send away when he went into the mountain? — *v.* 22, *l. c.*

What did the multitude wish to do with Jesus after seeing the miracle of the loaves? — *John* 6: 15.

6. How many of the disciples were on the fishing-boat? — *Mark* 6: 50, *f. c.*

7. Who worshipped Christ when the miracle was over? — *v.* 33, *f. c.*

TIMES.

8. When did these things occur? — *v.* 25, *f. c.*

What time was the "fourth watch"? — [Between three and six o'clock in the morning.]

INCIDENTS.

9. Whom did the disciples see walking on the water? — *v.* 26, *f. c.*

How far must he have walked upon the sea?

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10. What did they think? — *v.* 26, *l. c.*

If he had been a spirit, could they have *seen* Him?

11. What does Jesus say? — *v.* 27.

12. What does Peter wish to do? — *v.* 28, *l. c.*

Why did he wish to do it?

13. Did he walk at all on the water? — *v.* 29.

Which way was Jesus coming?
Which way did Peter attempt to go?

14. Why did he fail? — *v.* 30.

What did he say?
Did you ever offer that prayer?

15. What did Jesus say and do? — *v.* 31.

What is he ready to do now for men who cry out to him in their extremity?

16. What next occurred? — *v.* 32.

17. What confession did they all make? — *v.* 33, *l. c.*

What lesson does this miracle teach us?

LESSON XXVI.

THE POWER OF JESUS OVER THE HEAVENLY WORLD.

Scripture Lesson, Luke 9: 28–36.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where did Jesus now go with some of his disciples? — *v.* 28, *l. c.*

What mountain was, probably, the scene of the transfiguration?

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PERSONS.

2. Who went up to the mountain with Jesus? —*v.* 28, *m. c.*

3. Who appeared to them from the heavenly world? —*v.* 30.

What does this prove about the existence of the souls of men between death and the resurrection?

Is there any reason why these men should "live unto God" in the spirit-world, rather than others of the holy dead?

Where else are we taught that the death of the holy is not the sleep of the soul? —*Matt.* 22: 32. *Luke* 16: 23. *Luke* 23: 43. *Acts* 7: 59. *Phil.* 1: 33. *Heb.* 12: 23.

4. When the miracle was ended, did they see Moses and Elias? —*v.* 36, *f. c.* *Matt.* 17: 8.

TIMES.

5. How long after another event did this occur? —*v.* 28, *f. c.* In what month and year? —[About May, A.D. 29.]

What had Jesus told them at that time concerning his suffering and their own persecution? —*vs.* 23, 24.

What had he told them about his final coming, and their acceptance? —*v.* 26.

As they had pondered his words for eight days, is it probable that they had partially doubted them?

How does this transfiguration of their Lord help them believe in his glorious second coming?

Of what was this transfiguration a proof and a token?

INCIDENTS.

6. What was the object of Jesus in going up into the mountain? —*v.* 28, *l. c.*

7. What occurred while he was praying? —*v.* 29, *m. c.*

What is said about his face? —*Matt.* 17: 2.

What does the word "transfigure" mean?

8. What is said about his garments? —*v.* 29, *l. c.*

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9. About what did the heavenly visitors converse? — *v.* 31.

Are the holy dead thinking and talking about the crucified Jesus?
How did these men know about the *place* where Jesus was to be crucified?
What does this show about the growth of disembodied spirits in knowledge?

10. What was the state of the disciples? — *v.* 32.

Did Jesus, when he went to pray, usually take the night?
Is this the reason for their sleep?
Did they sleep after they saw the glory of Christ and his visitors?

11. What did Peter propose to do? — *v.* 33.

Why *three* tabernacles?
Why not one for the disciples?

12. Did he know that his words about a dwelling for the glorified beings could have no meaning? — *v.* 33, *l. c.*

Give other instances in which Peter utters words that are merely words of feeling.

13. What was the second miracle? — *v.* 34.

14. What was the third miracle? — *v.* 35.

On what other occasion do we read about a voice from heaven?
Would the disciples remember Moses' interview with God on Sinai?
In what respects did that differ from this?

15. What did the disciples do? — *Matt.* 17 : 6.

16. Did the disciples immediately tell of this thing? — *v.* 36, *m. c.*

Why not? — *Matt.* 17 : 9.
How does this whole scene show the power of Jesus over the heavenly world?

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LESSON XXVII.

THE POWER OF JESUS OVER THE WORLD OF EVIL.

Scripture Lesson, Mark 9: 14–29.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where do we now find Jesus? — *Luke* 9: 37, *f. c.*

2. Why were the disciples also in that place? — *v.* 14, *l. c.*

Why were the multitude there?

PERSONS.

3. How did the people feel when they saw Jesus? — *v.* 15.

Do you think that the countenance of Jesus was peculiar as he came down from the mountain?

How was it with Moses when he came down from Sinai? — *Ex.* 34: 30.

4. Who was brought to Christ? — *v.* 17, *m. c.*

How was he affected *morally*? — *v.* 17, *l. c.*

Besides being "sore vexed" with a "dumb spirit," how was he affected *mentally*? — *Matt.* 17: 15, *f. c.*

How is his *bodily* disease — epilepsy — described? — *v.* 18, *l. c.* *Luke* 9: 39, *l. c.*

Give instances of persons afflicted with an "evil spirit," or a "demon," who had no bodily disease. — *Luke* 8: 2, *l. c.*

Where are bodily and mental diseases carefully distinguished from the possessions by evil spirits? — *Mark* 1: 32. *Luke* 6: 17, 18.

Where does Jesus connect such demoniacal possessions with Satan? — *Luke* 10: 18.

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5. Why was the child brought to Christ? — *v.* 18, *l. c.*

Why was Satan allowed to have peculiar power over men's bodies, by means of demons, or evil spirits, when Jesus was on earth? — 1 *John* 3: 8, *l. c.*

TIMES.

6. When did this occur? — *Luke* 9: 37, *m. c.*

INCIDENTS.

7. What three things took place when the boy saw Jesus? — *v.* 20.

8. Was the attack frequent with this boy? — *v.* 21.

9. Does the father doubt Christ's power? — *v.* 22.

Why does he doubt?
How does Jesus re-assure him?

10. What did Jesus say to this evil spirit? — *v.* 25.

Would Jesus *speak* to a bodily or mental *disease*?

11. What next occurs? — *v.* 26, *f. c.*

In what state of body was the child left? — *v.* 26, *l. c.*

12. After the casting-out of the demon, what did Jesus do for the *sickness* of the child? — *v.* 28.

How does Luke describe the twofold healing? — *Luke* 9: 42.

13. What lesson of Christ's power are we taught in this miracle? — *Matt.* 17: 20.

Who will finally overcome Satan, and all the forces of the kingdom of evil? — *Luke* 10: 18.

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LESSON XXVIII.

THE POWER OF JESUS OVER THE GRAVE.

Scripture Lesson, John 11: 1–44.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where was the home of Lazarus? — *v.* 1, *m. c.*

2. Where was Jesus when the sisters of Lazarus sent to him? — *v.* 6. *John* 10: 40.

How far is Bethabara from Bethany?
How far from Jerusalem to Bethany? — *v.* 18.

PERSONS.

3. Who were members of the Bethany family? — *v.* 1, *l. c.*

How did Jesus describe Lazarus? — *v.* 11, *m. c.*

4. Was Lazarus really dead? — *v.* 14.

TIMES.

5. How long before Christ's death did this occur? — [About four months.]

6. How long did Jesus wait before coming? — *v.* 6.

Why did he wait? — *v.* 4.

7. What did Martha say? — *vs.* 21, 22.

Do her words express hope that Christ will raise her brother?

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INCIDENTS.

8. What is the reply of Jesus? — *v.* 23.

9. To what did she understand him to refer? — *v.* 24.

Where had she learned this in the Old Testament? — *Job* 19: 26. *Hos.* 13: 14. *Dan.* 12: 2.
Had she heard Jesus speak of a resurrection of the dead, and a final day?

10. What does Jesus say about his *present* power? — *v.* 25, *f. c.*

Will Christ take away the fear of death from his disciples? *Heb.* 2: 15.
Will he deliver them entirely from spiritual death? — *John* 8: 51.
In what words does Jesus show that he is "the resurrection" of those believers who are in the grave? — *v.* 25, *l. c.*
In what words does he show that he is "the life" of those now living? — *v.* 26.

11. How does Martha express her trust in Jesus? — *v.* 27.

Why does she not say directly that she believes that Jesus can raise her brother?
Do her words say more than that, or less than that?

12. What did Jesus say at the grave? — *v.* 39, *f. c.*

13. For what did Jesus give thanks? — *v.* 41, *l. c.*

Does this show that he had previously prayed for Lazarus?
Why did he give thanks that his previous prayer had been heard? — *v.* 42.

14. What followed? — *vs.* 43, 44.

What awaits us all? — *Acts* 24: 15. *John* 5: 28, 29.
Are you prepared for the "resurrection unto life"?

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LESSON XXIX.

THE WARNING AND COMPASSION OF JESUS.

Scripture Lesson, Luke 13 : 22–34.

Teachers of younger scholars will ask only those questions in large type.]

PLACES.

1. Where does Jesus now go? — *v.* 22, *f. c.*

Why did he leave Jerusalem? — *John* 11 : 53.
Where were these towns and cities? — *John* 11 : 54.
Which side of the Jordan does he also visit? — *Matt.* 19 : 1, 2.

2. In which direction does he travel in the last part of the journey? — *v.* 22, *l. c.*

PERSONS.

3. Who asked Christ a question? — *v.* 23, *f. c.*

Did he do it for himself, or for others?

4. Did Jesus answer him, or them? — *v.* 23, *l. c.*

TIMES.

5. How long was this before Christ's crucifixion? — [About four months.]

INCIDENTS.

6. What question was put to Jesus? — *v.* 23.

7. What comparison does Jesus use? — *v.* 24, *f. c.*

Where have we met the same comparison in a previous lesson?
How far is the answer of Jesus a reproof?
How far is it a warning?
How far is it an answer?

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8. When shall some seek to enter in, and not be able? — *v.* 25, *f. c.*

Who is the "master of the house"?
What is meant by "shutting to the door"?

9. Why will any be sent away? — *v.* 25, *l. c.*

What was the complaint against Jerusalem? — *Luke* 19: 42.

10. What will such persons say? — *v.* 26.

Will knowledge save, without obedience?
Will the institutions or the ordinances of religion do us good without personal effort?

11. What will the master reply? — *v.* 27.

In what sense is the word "know" here used by Jesus?
Why are those especially guilty who claim to know, and yet do not obey the truth? — [Repeat *Ps.* 1: 6.]

12. By what figure does Jesus foretell the sorrow of those who are not to enter heaven? — *v.* 28.

From what patriarchs did the Jews reckon themselves descended?

13. Are there to be multitudes who shall enter into heaven? — *v.* 29.

On what terms shall each one of them come? — *Mark* 16: 16, *f. c.*

14. Do those who have the greatest opportunities always use them? — *v.* 30.

15. What did Jesus say of Jerusalem? — *v.* 34.

How and when did our Lord's words about the city itself come to pass?
What other and further reference to *the men* of the city was in Christ's mind?
Would the men of Perea, to whom he had just before spoken, be involved in the destruction of Jerusalem?
Are not those especially wicked who will not listen to the compassionate words of Jesus?
What will be their end? — *Ps.* 19: 17.
How can men avoid this danger? — *v.* 24, *f. c.*

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LESSON XXX.

GOD WILL FORGIVE; OR, THE PARABLE OF THE PRODIGAL'S RETURN.

Scripture Lesson, Luke 15: 11–32.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where is Jesus still preaching? — *Luke* 13: 22.

2. Where is the scene of this parable laid? — *v.* 11.

Of what should every home be a type?

3. To what land did the son wander? — *v.* 13, *m. c.*

What lands would the Jews describe by the words "far country"?

PERSONS.

4. Which of the sons leaves his home? — *v.* 12, *f. c.*

Would a younger son be likely to be ill-treated in a father's house?
Have men any excuse for leaving God?
How do the words apply to the Jews?
How do they apply to all men?

5. Does the father compel him to remain, or allow him to make the experiment? — *v.* 12, *l. c.*

TIMES.

6. When was this parable spoken? — [About three months before Christ's death.]

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7. Does the parable represent the son as speedily departing? — *v.* 13.

Repeat *Ps.* 58: 3, *l. c.* *Eph.* 2: 3, *f. c.*

8. How long before he comes to want? — *v.* 14.

INCIDENTS.

9. What does he now do? — *v.* 15.

Do men, when restless in soul, often seek some new diversion?
What is the better way for the prodigal to do?

10. To what extremity is he reduced? — *v.* 16.

What are "husks"? and for what used by the Orientals?
Why could he not get even husks? — *l. c.*

11. What does he think of home? — *v.* 17.

What of himself?
Does he blame any one else for his sin and folly?

12. To what resolution does his penitence lead him? — *v.* 18.

What four things does his resolution cover?
Is there any thing lacking in it?
Is it a good resolution for every sinner?

13. What unexpected aid does he find when he makes the attempt? — *v.* 20.

14. When they have together returned, what does the father say? — *vs.* 22, 23.

15. Who objects to the father's forgiveness? — *vs.* 25, 28.

Do men sometimes feel thus when God forgives some great sinner?

16. What does the elder brother say? — *v.* 30.

That day, who was the greater sinner, the penitent, or the proud and unforgiving brother?

17. What does the father say? — *v.* 32.

Has God said that over you?

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LESSON XXXI.

WISDOM IN RELIGION; OR, THE WISE STEWARD.

Scripture Lesson, Luke 16: 1–10.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where is Jesus still teaching? — *Matt.* 19: 1.

2. In what kind of a family is the scene of this parable laid? — *v.* 1, *m. c.*

Was a steward or superintendent a usual officer in such a house?

PERSONS.

3. Who are mentioned in the first verse?

What were a steward's duties?
Was he using his own or his master's property?
Of what are men God's stewards?

4. To whom did the steward resort in his trouble? — *v.* 5.

Was it customary for peasants to owe yearly serv'ce or rent to their lord for the use of his land?

TIMES.

5. Did the rich man at once call the steward to account? — *v.* 2, *f. c.*

How does God's dealing with us differ from that?
Will he certainly bring us to account at length?

6. Is the steward in haste to arrange for his own good? — *v.* 6, *l. c.*

How should we imitate his example of doing what he could "quickly"?

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INCIDENTS.

7. To what did the rich man summon the steward? — *v.* 2.

8. What does the steward say to himself? — *v.* 3.

What is there he cannot do?
What is there he will not do?

9. To what conclusion does he come? — *v.* 4.

Does a sense of responsibility often lead men to a decision in religion? — *Acts* 17 : 30, 31.

10. How much does the first man owe for rent? — *v.* 6, *f. c.*

11. What does the steward bid him do? — *v.* 6, *l. c.*

What gain did the steward expect from this transaction?

12. How did he arrange with the other debtor? — *v.* 7.

13. For what does the lord of the servant commend him? — *v.* 8, *f. c.*

Is it the wickedness or the *shrewdness* of the act which the lord praises?

14. What does Jesus say of men in worldly things? — *v.* 8, *l. c.*

15. What is the way to be wise both in worldly and in religious matters? — *v.* 9.

What is the "mammon of unrighteousness"?
How are we to "make friends" out of, i.e. by means of worldly things, so as to meet them again in the last day? — 1 *Tim*, 6 : 17, 19.

16. Does faithfulness have any reference to *how much* we have received? — *v.* 10.

Why is it the highest wisdom to keep in mind our responsibility to God?

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LESSON XXXII.

DIVES AND LAZARUS.

Scripture Lesson, Luke 16: 19, 31.

[Teachers of younger scholars will ask only those questions in large type.]

PLACES.

1. Where does Jesus still remain? — [See last lesson.]

Why does he continue in Perea?

2. Does this story read like a parable, or like a personal history?

If it were a parable, would its teaching about the future life in any way be changed?

PERSONS.

3. What is said concerning one of these men? — *v.* 19, *f. c.*

Was his wealth his sin, or his selfish use of it?

4. How was he clothed and fed? — *v.* 19, *l. c.*

Who might wear purple?
Is it said that he was guilty of any outward sin?
Why is living for self a sin against God?

5. What four things are we told about Lazarus? — *v.* 20.

Does Jesus ever give a man's name in a mere parable?
Will the poor in this world be necessarily rich in heaven?
What kind of poverty had this beggar? — *Matt.* 5: 3.

6. What are we told of his misery? — *v.* 21.

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TIMES.

7. When did Jesus utter these words? — [About two months before his death.]

8. When does he represent the beggar as afflicted, and the wicked man as prospered? — *v.* 25, *m. c.*

9. When are their positions reversed? — 25, *l. c.*

INCIDENTS.

10. Describe the death of each of these men. — *v.* 22.

What is meant by "Abraham's bosom"?
What other figures are used to denote the peace of the holy dead? — *Luke* 23 : 43. *Rev.* 7 : 17.
Where is the wicked man after death?
What is his state? — *v.* 23, *m. c.*
How is his anguish rendered more keen? — *v.* 23, *l. c.*

11. What are his words? — *v.* 24.

Why does he not pray to God?
Have we any other instance of "invoking the saints"?

12. Is memory an element in his sorrow? — *v.* 25.

13. What is said of the permanence of these two states after death? — *v.* 26.

14. What desire is expressed by the wretched man about others? — *v.* 28.

15. Why would a messenger from the dead do men no good? — *v.* 31.

Is it lack of knowledge that hinders men from repentance?
Why did Jesus give this narration?

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LESSON XXXIII.

JESUS MEETS THE RICH YOUNG MAN.

Scripture Lesson, Mark 10: 17–27.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. In what part of Palestine is Jesus still remaining? — [Perea.]

On which side of the Jordan is he?

2. Is this interview with the young man public or private? — *v.* 17, *f. c.*

Where else in the Gospels have we the same story?

PERSONS.

3. Is the man very earnest? — *v.* 17, *m. c.*

What was his rank? — *Luke* 18: 18.
What is said of his age? — *Matt.* 19: 20, *f. c.*

4. What did he call Jesus? — *v.* 17, *l. c.*

TIMES.

5. When did this interview take place? — [Probably in February, A. D. 30, about two months before our Lord's death.]

6. What question does he ask? — *v.* 17, *l. c.*

What was his motive?
What confession did he make? — *Matt.* 19: 20, *l. c.*

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INCIDENTS.

7. Does Jesus deny that he himself was good? —*v.* 18.

Who is the great standard of goodness?—*l. c.*

8. What does the Saviour tell him to do?—*v.* 19.

What was the object of Jesus in referring him to the law?

9. What was his answer?—*v.* 20.

Is there any reason to doubt his honesty?
What did he overlook in the law?—*Rom.* 7: 14. *Heb.* 4: 15
Do men who are moral, but not holy, often feel dissatisfied?

10. How does Jesus feel towards him?—*v.* 21, *f. c.*

11. What test does Jesus offer him?—*v.* 21, *m. c.*

Is it probable that his wealth had been obtained by fraud?
In that case, what would have been his duty?

12. What "one thing" did he lack?—*v.* 21, *l. c.*

What stood in the place of God in his heart?—*v.* 23, *l. c.*
What "grieved" the young man?
Had he expected any such command from Jesus?

13. What did Jesus say about those that trust in riches?—*v.* 24.

Is this just as true about those who are not yet rich, but are determined to be?
Why?—*Ex.* 20: 3.

14. What did the disciples reply?—*v.* 26.

15. Give the declaration of Jesus.—*v.* 27.

How is salvation impossible?—*Rom.* 3: 20.
How is salvation possible?—*Rev.* 22: 17.

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LESSON XXXIV.

JESUS MEETS ZACCHEUS.

Scripture Lesson, Luke 19: 1–10.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Through what city does our Lord now pass? — *v.* 1.

Which way is he journeying?
Mention any important events that had occurred at or near this city.

PERSONS.

2. What three things are we told of Zaccheus? — *v.* 2.

Is it probable that he was a Hebrew by birth? — *v.* 9, *f. c.*
What was the business of a publican?
Why was it odious?

TIMES.

3. How long before our Lord's death did he come to Jericho? — [About one month.]

4. How long did our Lord propose to tarry with this man? — *v.* 5, *l. c.*

Are there days of special opportunity in every life?
Have you ever had such days?

5. What is said of the haste of Zaccheus? — *v.* 6, *f. c.*

Was he right in his haste?
In what other thing should men be in haste? — *Heb.* 4: 7.

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INCIDENTS.

6. What does Zaccheus at first wish to do? —*v.* 3, *f. c.*

Why does he desire to see him?

7. What method does he take to see Christ? —*v.* 4.

Describe the sycamore-tree of Palestine.

8. What does Jesus say to him? —*v.* 5.

What were all the people expecting about Jesus at that time? —*v.* 11, *l. c.*

Did Zaccheus consider it an honor to receive such a guest?

9. What did Zaccheus do? —*v.* 6.

10. What did the people say? —*v.* 7.

What did they mean by "a sinner"?

11. What did Zaccheus propose to do for the poor? —*v.* 8, *m. c.*

Have we any words which Christ had as yet spoken to him?

Is it likely that Jesus was silent at the feast?

What do you think Jesus talked about to produce such a change in Zaccheus?

12. How does his conversion make him an honest man? —*v.* 8, *l. c.*

Were publicans likely to be unjust in exacting taxes?

Was he under obligation to restore fourfold? —*Ex.* 22: 1.

13. What had come to this man's house? —*v.* 9.

Did his act purchase it? or was his act a proof of his regeneration?

Will religion in the heart always change the life?

What did his conduct show him to be?

14. Whom did Christ come to save? —*v.* 10.

What is implied about the greatness of this man's sins.

How are Christ's words a justification of his act in going to his house?

Has this declaration of Jesus ever been consoling to you?

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LESSON XXXV.

JESUS HONORED AT BETHANY.

Scripture Lesson, John 12: 1–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. To what place has Jesus now come?—*v.* 1, *m. c.*

Where has he been since he left Jerusalem?
Why did he stop at Bethany?
To what city did he finally go?—*v.* 12.

PERSONS.

2. At whose house did he stop at Bethany? *v* 1, *m. c.*

3. Who served at the table?—*v.* 2.

Tell all you can about Martha.

4. Who sat at the table with them?—*v.* 2, *l. c.*

What do you know of him?
Where had he been buried?
How long before this visit had he been raised from the dead?

5. Who showed her reverence for her Lord?—*v.* 3, *f. c.*

What do you know of her?

6. Who objected to her act?—*v.* 4.

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7. Who were greatly interested in the words and works of Jesus? — *v.* 9.

Why were the common people so interested in him? — *Matt.* 7: 29. 11: 29.
What other class, for a different reason, watched the words of Jesus? — *v.* 10.
What had they done just before this time? — *John* 11: 57.
Were all men thinking and talking of Jesus? — *John* 11: 56.
Had the fame of his miracle at Bethany gone abroad in the nation? — *v.* 9, *l. c.*

TIMES.

8. How many days was this before the passover? — *v.* 1.

On what day of the week was it? — [On Sunday.]
How long had he been absent from Jerusalem? — [About three months.]

9. Does he speak of his coming death? — *v.* 7, *l. c.*

Read his words, uttered the next day, about his death. — *vs.* 23-27.

INCIDENTS.

10. What did his friends do for Jesus at Bethany? — *v.* 2.

11. Describe Mary's act. — *v.* 3.

What is said of the value of the offering?
How do you justify her use of so much property when so many poor persons were about her?

12. Did Jesus approve of her act? — *v.* 7.

Where do we read of another Mary, who did a similar deed?

13. What was the objection of Judas? — *v.* 5.

Was he honest?
What motive is hinted at in the narrative?
Was covetousness the first in the list of his crimes?
Give that list.

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14. Why do the chief priests desire the death of Lazarus? — *v.* 11, *l. c.*

Had Lazarus harmed them?
What does this show about their spirit toward Jesus?
Were they unbelievers because of the lack of evidence, or because of the lack of love?

15. What should be every one's prayer? — *Ps.* 51 : 10.

LESSON XXXVI.

THE WICKED HUSBANDMEN.

Scripture Lesson, Matt. 21 : 33–46.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where is Jesus when he speaks this parable? — [In the Temple at Jerusalem.]

The parable is about a vineyard: in what part of Palestine was the grape cultivated?
What was grown in the valleys?
Where are both productions named? — *Ps.* 4 : 7.

PERSONS.

2. Who is first mentioned in the parable? — *v.* 33, *f. c.*

What modern word have we for the old word "household"?
Who is meant in the parable by the "householder"?

3. To whom did he rent his estate? — *v.* 33, *m. c.*

What were the husbandmen to do?
Who are meant by husbandmen?
What nation is meant by the vineyard? — *Isa.* 5 : 7.
Who have, to-day, all the privileges of the Jews?
In what sense is each man a husbandman?

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4. Who were sent to these men by the owner of the estate? — *v.* 34, *m. c.*

Who are represented by these servants?
Do men now forget that God will call them to an account?

5. Who are sent again to them? — *v.* 36.

Mention the later prophets that God sent to Israel.

6. Who was sent last? — *v.* 37.

Who is meant by his son?
Read *Heb.* 1: 1, 2.

TIMES.

7. When did Jesus utter this parable? — [On Wednesday, the fourth day of the Paschal week.]

When did he come into the city. — [On Monday, two days before.]
What did he do Tuesday? — *v.* 18, 19.
How was the parable suited to the time?

INCIDENTS.

8. What special care was spent on this vineyard? — *v.* 33, *m. c.*

What special mercies are given to us in this day?

9. Where did the householder go? — *v.* 33, *l. c.*

What does this mean?
When God defers judgment, what do wicked men sometimes do? — *Eccl.* 8: 11.

10. For what did the householder send? — *v.* 34, *l. c.*

Was this unreasonable?
Was it unjust?
What has God the right to expect from us?
Are you trying to be ready for his summons?

11. How were the other servants treated? — *v.* 36, *l. c.*

In what way do wicked men often look upon Christian ministers?

12. When he sent his son, what did the householder say? — *v.* 37, *l. c.*

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13. What did the husbandmen say and do? —*vs.* 38, 39.

What is an "heir"?
What did Stephen say to the wicked Jews?—*Acts* 7: 52.
What would be the result to the nation of rejecting Christ?—*v.* 43.
What are the results to an immortal soul?—*Mark* 16: 16, *l. c.*

14. What comparison does Jesus use?—*v.* 44.

Where is this explained?—1 *Pet.* 2: 8.
What is the gospel of Christ to every man who hears it?—2 *Cor.* 2: 16.

15. What did the Pharisees infer?—*v.* 45.

16. What restrained them from seizing Jesus?—*v.* 46.

Does God hold men guilty for their wrong intentions?

LESSON XXXVII.

THE MARRIAGE.

Scripture Lesson, Matt. 22: 1–13.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where is Jesus still teaching?—[In the Temple.]

Where did he go at night on Monday, Tuesday, and Wednesday?—*Mark* 11: 11, 19.

2. At the Temple, on Wednesday, what other teachings did he utter?—[He spoke the parables of the "Wicked Husbandman," and the

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"Two Sons;" he taught of "the resurrection," and commended the "Widow's Two Mites."—*Matt.* 21: 23, 33. 22: 23.]

PERSONS.

3. To whom does Jesus speak?—*v.* 1.

Why does he speak in parables?

4. To whom does he liken the kingdom of heaven?—*v.* 2.

What is the meaning of "the kingdom of heaven"?

5. Who are sent to notify the guests?—*v.* 3, *m. c.*

Who are the "guests"?
Who in ancient times were specially invited?—*Is.* 55: 1.
Who in New-Testament times?—*John* 3: 16. *Rev.* 22: 17.
How are God's messengers to be treated?

6. What did those invited do about it?—*v.* 3, *l. c.*

What did our Lord say of such?—*John* 5: 40.

7. Who afterwards came to the wedding?—*v.* 10.

Did they come freely?
Do sinners come freely to Christ?
Who constrains them?
How does this part of the parable apply to the case of the Gentiles and the Jews?
How to the humble and the proud?

8. Who ventured to insult the king?—*v.* 11.

Why was this an insult?
Who provided garments for the guests at princely weddings in ancient times?
Can a sinner appear before God "out of Christ"?—*Heb.* 12, 29.
Where has Paul taken up this thought of his Lord?—*Phil.* 3: 9.

TIMES.

9. When did Jesus utter this parable.—[On the Wednesday before his death.]

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10. When did God send forth his messengers to the Jews? — [In the days of the prophets.]

When were the Gentiles invited?

INCIDENTS.

11. What was to be told to the invited guests? — *v.* 4.

What moved God to provide for man's salvation? — *John* 3: 17, *l. c.*

12. How did some of them treat the king's messengers? — *v.* 5.

13. What are the king's feelings towards these men? — *v.* 7.

14. What steps did he take to furnish the feast with guests? — *v.* 9.

How did Paul understand this parable? — *Acts* 13: 46.
What is meant by both good and bad being gathered at the feast?
Are there many once bad who have become Christians?
Does it mean that any who die impenitent and sinful will be saved? — *Rev.* 22: 11.

15. What word in the king's address shows his pity? — *v.* 12, *f. c.*

How does God's unwillingness to punish make his punishments the more severe?

16. What was the result upon the man? — *v.* 12, *l. c.*

Will sinners out of Christ be self-condemned in the day of judgment?
Are you "in Christ," or not?

17. What did the king say to his servants? — *v.* 13.

18. What final comment did Jesus make on his own parable? — *v.* 14.

Have you obeyed the gospel call?

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LESSON XXXVIII.

THE TEN VIRGINS.

Scripture Lesson, Matt. 25: 1–13.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where was Jesus when he spoke these solemn words? — [He was going out from Jerusalem to Bethany, to pass the night.]

2. Where was the Mount of Olives, over which he was passing?

Where had he sat a few moments previously, when he foretold the destruction of the city?

PERSONS.

3. To whom does he liken the conduct of men at the coming of the kingdom of God? — *v.* 1.

In what special sense was the kingdom of God just about to appear?
In what sense will it appear at the final day?
When Christ comes the second time, how will he come? *Heb.* 9: 28. 1 *Thess.* 4: 16. 2 *Thess.* 1: 7, 8.

4. What is said of these virgins? — *v.* 2.

What can you say of an ancient marriage-procession?
Who are meant by the wise, and who by the foolish virgins?

5. Describe the foolish virgins. — *v.* 3.

What kind of people are meant?
Why should they have taken oil as well as lamps?
Will carelessness excuse from duty?
Will outward duty save without inward grace?

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6. Describe the wise virgins.—*v.* 4.

What is meant by "their vessels with their lamps"?
Is it wise to make special preparation for the future?

TIMES.

7. When did Jesus speak this parable?—[On Wednesday afternoon, as he went out to Bethany.]

What lamentation over the city had he just uttered?—*Matt.* 23: 37.

INCIDENTS.

8. While the bridegroom tarried, what did they all do?—*v.* 5.

What is the meaning of "tarried," as applied to Christ's first coming?
As applied to his second coming?
What is the difference between the waiting of a Christian, and that of an impenitent man?

9. What cry was made at midnight?—*v.* 6.

What circumstance in an ancient wedding is here alluded to?
Will the last signal come suddenly?
Which is of the most importance, to know the *time*, or to be ready for the *event* at any time?
Will many be ready who know not the *time*?—*Luke* 12: 40.

10. What did they all try to do?—*v.* 7.

11. What did the foolish say to the wise?—*v.* 8.

Can his friends do an unprepared sinner any good at the final day?

12. What was the answer of the wise?—*v.* 9.

Is there any unkindness in the answer?
Where must a Christian direct an inquirer to go?

13. What took place?—*v.* 10, *f. c.*

Will some die in the act of seeking Christ?
Will the judgment find some just preparing to obey?

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14. Who went in to the feast with the bridegroom? — *v.* 10, *m. c.*

Who will enter into "the joy of the Lord" at the last day?
Who will not enter heaven? — *John* 7 : 34.

15. What was next done? — *v.* 10, *l. c.*

Why was it shut?
What does this mean, in the matter of salvation?
Why is a judgment-day a necessity?
Why does probation have, necessarily, an end?
Against whom will the door of mercy be shut?

16. What did the foolish virgins do? — *v.* 11.

Repeat John 8 : 21.

17. What is the bridegroom's answer? — *v.* 12.

18. What does Jesus say is the teaching of his parable? — *v.* 13.

How can you be ready?

LESSON XXXIX.

THE JUDGMENT.

Scripture Lesson, Matt. 25 : 31–46.

[*Teachers of younger scholars will ask only those questions in large type.*]

N.B. — As the place, the person speaking, and the time are the same as in the former lesson, the analysis is omitted.

INCIDENTS.

1. Who will come to judge the world? — *v.* 31, *f. c.*

How will he come? — *m. c.*
Who will accompany him? — *m. c.*
Mention great occasions when angels have come to our earth.

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2. What will he do? — *v.* 31, *l. c.*

Where else is this said? — 2 *Tim.* 4: 1. *Rev.* 20: 11.

3. Who will stand before him? — *v.* 32, *f. c.*

Will they stand before him as nations, or as individuals?
From whence will he gather them? — *Rev.* 20: 13.
What change shall pass over those Christians then living? — 1 *Cor.* 15: 51, 52.

4. What is said of the separation? — *v.* 32, *l. c.*

Who are meant by the sheep and the goats?

5. Where will he place the holy? — *v.* 33, *f. c.*

Why do the holy dead, who have already in spirit entered into bliss, need a day of judgment?
What does Paul call that day? — *Rom.* 2: 5.
Have you evidence that you will be on the right hand of the Judge?

6. Where will he place the unholy? — *v.* 33, *l. c.*

7. What will he say to those on the right hand? — *v.* 34.

What is the blessing they inherit?
When was it prepared for them?
What does Peter say of it? — 1 *Pet.* 1: 4, 5.

8. What do they answer? — *vs.* 37, 38, 39.

Will they be surprised at the honor he places upon them?

9. What will he say? — *v.* 40.

How do you account for it that nothing is said here of *faith*?
Of what is faith the root?
Will he who has true faith have also good works?
How do we serve Christ in being kind to his disciples?
Would many of those who loved Jesus be put in prison for Christ's sake?

10. What will the Judge say to the impenitent? — *v.* 41.

Will they also be self convicted? — *Rom.* 3: 19.

11. What were their deeds? — *vs.* 42, 43.

How did enmity to Christ and his cause lead men to treat the early disciples? — *Acts* 16: 22, 24.
Will bitter words against Christ and his people be noticed at the judgment-day? — *Matt.* 12: 37.

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12. Give their answer. — *v.* 44.

13. Into what shall they depart? — *v.* 46, *f. c.*

From whom and what shall they go away?
Into what companionship shall they come?
Can such companionship and employment ever fit them for heaven?
What is said of the duration of their sorrow and despair?

14. Into what shall the holy enter? — *v.* 46, *l. c.*

Through whom are they saved? — *Acts* 4: 12.
What is the word "life" used to denote?
Who are the companions of the saved?
What is said of the duration of their joy?
On which hand of the Judge will you be?

LESSON XL.

THE LESSON IN HUMILITY.

Scripture Lesson, John 13: 1–17.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where is Jesus tarrying at Jerusalem? — *Mark* 14: 16, 17.

Was hospitality a duty at the Jewish feasts?
Describe a Jewish dwelling.
Where was the "guest-chamber" in such a house?

PERSONS.

2. Who is said to know of his coming death? — *v.* 1, *f. c.*

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3. Whom does he especially love as his death approaches? — *v.* 1, *l. c.*

What were his disciples talking about? — *Luke* 22: 24.
Was this the reason for giving such an example of humility?

4. Who is said to have tempted Judas? — *v.* 2, *m. c.*

Do not some temptations come from within rather than from Satan? — *James* 1: 14.
When a man sins, *who* does it?

5. Whose feet did Jesus wash? — *v.* 5.

Was Judas there?
What reference to him? — *v.* 11.

6. Who objects and then submits? — *vs.* 8, 9.

TIMES.

7. On what day did this occur? — [On Thursday of the Passover week, the day before the crucifixion.]

At what time of the day? — [At evening. The Jews began their day at sunset.]

INCIDENTS.

8. Describe Jesus dressed for a servant's work. — *v.* 4.

Is the act more powerful in its teaching than the words he uses?

9. In what words does Peter express his surprise? — *v.* 6.

Is this the expression of his astonishment, or of his unworthiness?

10. What is the Master's answer? — *v.* 7.

How does this teach humility?

11. Give Peter's response. — *v.* 8, *f. c.*

12. What is the Lord's reply? — *v.* 8, *l. c.*

Why did he say this?
Why must one yield his self-will if he would have part with Christ?

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13. How does the self-willed disciple now wish to overstep his duty? — *v.* 9.

14. How does Jesus teach him that it is enough simply to obey? — *v.* 10, *f. c.*

15. Could any outward act cleanse the traitor's heart? — *v.* 10, *l. c.*

16. In what words does Jesus *now* explain the reason for his act? — *v.* 15.

17. What are they to do to each other? — *v.* 16.

18. What things are disciples to do? — *v.* 17.

Did Jesus establish another ordinance?
Are his disciples commanded to do this, as in the case of Baptism and the Lord's Supper, until he shall come?
Are they to do that particular act, or are they simply told to do "*these things*" which show their humility?

LESSON XLI.

THE VINE AND ITS BRANCHES.

Scripture Lesson, John 15: 1–8.

[*Teachers of younger scholars will only ask those questions in large type.*]

PLACES.

1. Where is Jesus in this chapter? — [At Jerusalem.]

Where did the vine flourish?
Of what is it the emblem?
Where is the church compared to a vine? — *Ps.* 80: 14. *Is.* 5: 2.

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PERSONS.

2. Who is the speaker in the first verse?

Give other names of Christ taken from natural things.

3. To whom did Jesus liken his Father? — *v.* 1, *l. c.*

What is a husbandman?
Where is the vineyard?

4. Who are meant by the branches? — *v.* 5, *m. c.*

What is the proof that one is a true branch of the true vine?
What is meant by bearing fruit?

5. Who are compared to the useless branches? — *v.* 6, *f. c.*

Were these ever true Christians? — *John* 10: 28. 1 *John* 2: 19.

TIMES.

6. When did Jesus say these words? — [On Thursday, the day before the crucifixion.]

What act on the same day mentioned in the last lesson?

INCIDENTS.

7. What does the husbandman do with the fruitless branches? — *v.* 2, *f. c.*

Why are they cut off?

8. What is done with the fruitful branches? — *v.* 2, *l. c.*

What is meant by purging the branches?
Repeat Heb. 12: 6.

9. By what are Christ's disciples purified? — *v.* 3.

10. What are those to do who would be fruitful? — *v.* 4.

What is meant by abiding in Christ?
What by his abiding in us?
How does Paul use this figure in Eph. 3: 17-19?

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11. Why can we do nothing in religion without Christ? — *v.* 5, *l. c.*

What must a man do to be saved? — *Acts* 16: 31.
How does the figure in this verse show that salvation away from Christ is *impossible?*
How is a man to continue in the Christian way? — *Heb.* 12: 1.

12. What will be the end of those who were never true Christians? — *v.* 6, *l. c.*

Where else is the same result predicted? — *Matt.* 13: 40, 42.

13. What promise did he give? — *v.* 7.

What other promise did he add a few moments after? — *John.* 16: 24.

14. What other reason did Jesus give for Christian faithfulness? — *v.* 8, *l. c.*

What does the word "glorified" mean?
Why is it the highest of motives to seek to glorify God?
Can you recollect acts in which your motive was that God would be honored by them?
Are you daily doing acts, not for self or for others, but primarily *for God*, and that you may please *him?*

LESSON XLII.

THE AGONY AND THE BETRAYAL.

Scripture Lesson, Luke 22: 39–53.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. From what place did Jesus go out? — *vs.* 21, 39, *f. c.*

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2. Toward what place did he go? — *v.* 39, *m. c.*

What garden on the way? — *John* 18: 1, *m. c.*
On which side of the Cedron?
How far from the brook? — [A hundred and eighty-six feet.]
How large is it? — [A hundred and fifty by a hundred and twenty feet.]
What are in it? — [Eight olive-trees; the largest twenty-four feet in diameter above the root, and believed to be two thousand years old.]

3. Was he accustomed to visit this garden? — *v.* 39, *m. c.* *John* 18: 2, *l. c.*

PERSONS.

4. Who were with him? — *v.* 39, *l. c.*

Which one was absent?
What was he doing?
How had Christ dismissed him from the Supper? — *John* 13: 27.

5. Who were taken forward with him, and heard a part of his words? — *Mark* 14: 33.

What did he bid them do? — *Mark* 14: 34.

6. Who came to Christ when his bodily strength was failing? — *v.* 43.

What does this show about the extremity of his agony?
What about his condescension?
What about the sympathy of the angels with redemption?

7. When the agony was ended, who approached him? — *v.* 47, *f. c.*

Who led them? — *m. c.*
What was his signal? — *Matt.* 26: 48.

8. Of whom was the multitude composed? — *v.* 52, *f. c.*

TIMES.

9. At what time were these things done? — [Late Thursday night, or early Friday morning, the day of the crucifixion.]

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10. How does Jesus reproach them for taking that time and that place for his arrest?—*v.* 53.

How is their cowardice a testimony to their knowledge of his powerful works?
On this night, what do they bring with them?—*John* 18: 3.
As soon as Jesus declares who he is, how is this "band" affected?—*John* 18: 6.

INCIDENTS.

11. Give the words of Jesus in his Gethsemane prayer.—*v.* 42, *f. c.*

What is "the cup" from which he shrinks?
Is it wrong to pray that we may escape suffering?
What words should always be joined with such a prayer?—*v.* 42, *l. c.*

12. What effect has his mental suffering on his body—*v.* 44.

Did he pray more than once?—*Mark* 14: 39.
Can you explain his anguish over his approaching death on the theory that he is only a martyr?
What is the explanation?—*Is.* 53: 5. 1 *Cor.* 15: 3. *Gal.* 3: 13.

13. What were the disciples doing?—*v.* 45, *m. c.*

Why?—*l. c.*
What caused their sorrow?
How were they liable, in that place and at that time, to be tempted?
Did he foresee that they would leave him when they were in trial?

14. What should they have been doing?—*v.* 46.

15. What are the results of not watching and praying?—*vs.* 49, 50.

16. What does Jesus say?—*John* 18: 11, *f. c.*

What reason does he give?—*John* 18: 11, *l. c.*
Is Peter to use his sword for *Jesus*?

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17. Why did not Jesus use his power, and escape? — *v.* 53, *l. c.*

Does his willingness to suffer for men excuse the sin of the Jews? — *Acts* 2: 23.

LESSON XLIII.

THE MOCK TRIAL BEFORE PILATE.

Scripture Lesson, Luke 23: 1–24.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where was Jesus examined by the Sanhedrim? — *John* 18: 15, *l. c.*

To what place was he first led? — *John* 18: 13.
What occurred at the high priest's house? — *Luke* 22: 58.

2. Where did the Sanhedrim take him? — *v.* 1, *l. c.*

Why? — *John* 19: 7.
Where did they find Pilate? — *John* 18: 28, *m. c.*
Where was this "Judgment Hall"? — [In the Castle of Antonio, at the north-west corner of the Temple area.]

3. Where did Jesus next go? — *v.* 7.

Who went with him? — *v.* 10, *f. c.*

4. Where did Herod send him? — *v.* 11, *l. c.*

PERSONS.

5. Who are Christ's accusers? — *vs.* 1, 2, *f. c.*

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6. Who is the judge at the trial? — *v.* 3, *f. c.*

What do you know about Pilate?
What about Herod?
What power had the Sanhedrim?
In what respect was the Roman governor more powerful than the Jewish council.

7. What other person is named in this trial? — *v.* 18, *l. c.*

What is told of him? — *v.* 19.

TIMES.

8. At what time did they bring Jesus to Annas? — [Very early on Friday morning, the day of the crucifixion, the 15th day of the month Nisan.]

9. At what time did they carry him to Pilate? — *Mark* 15 : 1, *f. c.*

At what time did he send him to Herod? — [Between 7 and 9 o'clock on Friday, the sixth day of the Passover week.]

INCIDENTS.

10. What was the accusation? — *v.* 2, *l. c.*

How does that differ from the accusation before Caiphas? — *Luke* 22 : 70, 71.
Why did they change it?
How did Roman rulers feel about questions pertaining to religion? — *Acts* 18 : 15.

11. Did Jesus answer his accusers? — *Matt.* 27 : 12.

And why not?
What answer had he made to the former charge? — *Luke* 22 : 68.

12. What does Pilate ask him? — *v.* 3, *f. c.*

How came he to ask that question? — *John* 18 : 34, 35.

13. What is the verdict of Pilate? — *v.* 4.

Could Pilate justly have given any other verdict?

14. How do they receive his words? — *v.* 5.

What is plain to Pilate? — *Matt.* 27 : 18.

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15. Why was Herod glad to see Jesus? — *v.* 8, *l. c.*

Why was Jesus silent?
What did Herod do? — *v.* 11.

16. What does Pilate propose to do? — *v.* 16.

What had strengthened his purpose to release Jesus? — *Matt.* 27: 19.

17. What other thing did he wish to do? — *John* 18: 39.

What do they say? — *v.* 18.
What does he next do? — *John* 19: 1, 4.
What do the Jews say? — *John* 19: 12.

18. What does Pilate do? — *v.* 24.

What act just before? — *Matt.* 27: 24.
Who were guilty of the death of Jesus?

LESSON XLIV.

JESUS ON THE CROSS.

Scripture Lesson, Mark 15: 22–33.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. What followed next after the sentence of Pilate? — *v.* 22, *f. c.*

Where was this place?
What other name for it? — *v.* 22, *l. c.*
What intimation that it was near the gate of the city? — *Luke* 23: 35, *f. c.*
What proof that it was near the place in which the Jews buried their dead? — *John* 19: 41.
Near what place was Stephen martyred?

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2. What place was assigned to Jesus? — *v.* 27.

3. Why did they do this? — *v.* 28.

Do wicked men sometimes fulfil the prophecies of the Scripture unconsciously?
Give other instances.

PERSONS.

4. Who brought Christ to Calvary? — *vs.* 16, *f. c.* 22, *f. c.*

Where is the betrayer? and what is he doing?
What share had the priests in this thing? — *John* 19: 15, 16.
What share had the people? — *Matt.* 27: 23.

5. Were there many that beheld the crucifixion? — *v:* 29, *f. c.*

Mention different classes of persons who looked upon it.
How did each of these classes feel about the crucifixion?

6. Who offered drink to the suffering Saviour? — *v.* 23.

Name the ingredients which are mentioned by Matthew and Mark.
Why was this furnished to criminals at their execution?
Why did he decline it?

TIMES.

7. At what hour was he raised on the cross? — *v.* 25.

What hour is that with us?
On what day of the week was this?
Are we told to celebrate that day?
What fact about the crucifixion are we told to commemorate? — 1 *Cor.* 11: 26.

8. What occurred at the sixth hour? — *v.* 33, *f. c.*

How long did it last? — *v.* 33, *l. c.*
Why are we certain that this was not an eclipse? — [There was a full moon.]
Is it said that this darkness extended beyond Palestine?

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9. What sacrifice on this day? — *Ex.* 12: 6. *Deut.* 16: 6.*

[The Paschal Lamb was slain on the evening of the 14th, at just the time when the 15th of Nisan began; and it was eaten on that evening, which, according to the Jewish method of reckoning a day, from sunset to sunset, was called also the 15th of Nisan, — the day of the crucifixion of our Lord.]

INCIDENTS.

10. How was Jesus fastened to the cross? — *John* 20: 25.

What prophecy was in that way fulfilled? — *Ps.* 22: 16. *Zech.* 12: 10, *m. c.*

11. Describe the gamblers at the cross. — *v.* 24.

What Scripture had foretold this act? — *Ps.* 22: 18. *John* 19: 24.
Did not they act freely?
Did they do this thing that they might fulfil the prophecy?

12. What was nailed upon the cross? — *v.* 26.

In what languages was it written? — *Luke* 23: 38.
Who placed it there?
Why? — *John* 19: 14, 15.
Did the Jews wish it changed?
Why?
What did they wish to substitute for Pilate's words? — *John* 19: 21.
Where does God call Jesus King? — *Ps.* 2: 6. *Rev.* 19: 16.
Where are his kingly state and his death both mentioned? — *Phil.* 2: 6, 7, 8, 9.

13. Why was Jesus lifted upon the cross? — *Eph.* 2: 13.

Will you *think more* of Christ on the cross?

* In this series of questions upon the "Words and Works of Jesus," the author has followed Robinson's "Harmony," so far as the *order of events* is concerned. But in the matter of dates, on the questions of the year, and the month, and the day, both of the birth and the death of our Lord, he has followed Smith's "Student's New-Testament History," in which the dates are given in accordance with the best modern authorities.

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LESSON XLV.

LOVE AND HATE AT THE CROSS.

Scripture Lesson, Luke 23: 39–49.

[*Teachers of younger scholars will ask only those questions in large type.*]

N.B.—The place and the time are the same as in the last lesson; and the incidents, except those directly connected with the persons, are the same.

PERSONS.

1. What do we read of one of the malefactors? — *v.* 39, *f. c.*

What Scripture was fulfilled at the crucifixion? — *Is.* 53: 12.

2. What does he say? — *v.* 39, *l. c.*

Who had put the words into his lips? — *Mark* 15: 29, 30.

3. What does the other say of this man's guilt? — *v.* 41, *f. c.*

What is implied by the plural "deeds"?

4. What do both these men do at first? — *Mark* 15: 32.

5. What change in the tone of one of them, after a time? — *v.* 40, *f. c.*

6. What words does he use? — *v.* 40, *f. c.*

7. What is his confession? — *v.* 41, *m. c.*

What does true penitence always acknowledge about the desert of sin?

Do you think Jesus heard his words?

What feelings did they awaken in his heart?

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8. What were his words about Jesus? — *v.* 41, *l. c.*

How high were these men from the ground? — [Criminals were generally raised not more than one or two feet.]
Was this a public declaration of Christ's innocence before the people?

9. What is his prayer to Christ? — *v.* 42.

What do his words about Christ's "kingdom" show concerning his knowledge of the Saviour's teachings?
Do his words sound like those of a penitent applying for pardon? or do they seem more like those of an erring disciple restored to his faith?

10. What are the words of Jesus to him? — *v.* 42.

Did Jesus and the thief both die that day?
What do you know about the future of these two thieves?

11. Who rejoiced to see Jesus on the cross? — *Mark* 15: 31.

Had he harmed them?
Were they honest in their opposition to him? — *Mark* 15: 10.
Even if they had been honest, would they have been innocent? — *John* 3: 19.

12. Who mourned over the scene? — *v.* 49.

Mention the names of some of them. — *Mark* 15: 40, 41.

13. When will those rejoice who mourned, and those mourn who rejoiced? — *Matt.* 24: 30, 31. *Rev.* 1: 7.

14. What did Christ say to his mother? — *John* 19: 26.

What to John? — *John* 19: 27.
How does this strengthen us in committing our friends to Christ's mercy in our prayers?
Is it selfish to pray for those who are related to us by the ties of nature?

15. Do you love Jesus on the cross?

Do you love him enough to repent of every sin, forsake every wrong, trust his mercy for your forgiveness, and be henceforth his humble and devoted disciple?

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LESSON XLVI.

JESUS DIES.

Scripture Lesson, John 19: 28–37.

[*Teachers of younger scholars will ask only those questions in large type.*]

N. B. — The place is the same as in the two preceding lessons.

PERSONS.

1. What is said of Jesus? — *v.* 28, *f. c.*

What things are meant?
Where are these things recorded? — *Acts* 3: 18.

2. Who offered a refreshing draught to the sufferer? — *v.* 29. *Mark* 15: 36.

How many persons were detailed as a guard at a Roman crucifixion? — [Four soldiers, and a centurion.]
Do this man's words show that he had any real kindness toward Christ?

3. Who was near him when he died? — *Mark* 15: 39.

What did he say?

4. Who made a request to Pilate? — *v.* 31.

How long did criminals usually linger on the cross? — [About three days.]
Why was an exception made by the Roman Government in case of the Jewish provinces? — *v.* 31, *m. c.* *Deut.* 21: 22, 23.

5. Who thrust the spear into Christ's side? — *v.* 34, *f. c.*

Why?
What flowed from his wound? — *l. c.*
What does this show of Christ's sufferings?
Why was his bodily suffering so acute?

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6. Who saw these things? — *v.* 35.

Who is meant? — [John, the writer of this Gospel.] See 1 *John* 1: 1.

TIMES.

7. At what hour was this? — *Mark* 15: 34, *f. c.*

What time with us corresponds to that hour?
At that hour, what was the high priest doing? — *Exod.* 29: 38–40.
What does Paul say of this? — *Heb.* 10: 11, 12.

INCIDENTS.

8. What did Jesus say a few moments before his death? — *v.* 28, *l. c.*

9. What was his first saying on the cross? — *Luke* 23: 34.

Did he refer to the soldiers only, or to the Jews also?
Did he refer to all whose sins caused his death?

10. What was his second saying? — *Luke* 23: 43.

Why did he not say the same thing to the other thief?

11. What was his third saying? — *v.* 26.

12. What was his fourth saying? — *Mark* 15: 34, *f. c.*

What word sounded something like the name Elias? — *Mark* 15: 34, *m. c.*, 35.
What prophecy about the use of these words by the Messiah? — *Ps.* 22: 1.

13. What was his fifth saying? — *v.* 28.

What prophecy was fulfilled? — *Ps.* 22: 15. 69: 21.

14. What was his sixth saying? — *v.* 30, *m. c.*

What "was finished"?

15. What were his last words? — *Luke* 23: 46.

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16. What next occurred? — *v.* 30, *l. c.*

17. Why did they not break the legs of Jesus? — *v.* 33.

What prophecy was fulfilled? — *vs.* 36, 37.

18. What strange thing was done at the Temple? — *Luke* 23: 45.

LESSON XLVII.

THE TAKING-DOWN FROM THE CROSS, THE BURIAL, AND THE WATCH.

Scripture Lesson, Matt 27: 57–66.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. From what city was Joseph? — *v.* 57, *m. c.*

Where was this city, and what other name had it? — 1 *Sam.* 1: 1, 19, *f. c.*

2. Where was the sepulchre? — *John* 19: 41.

How did the Jews generally build their sepulchres?
On which side of the city did rich and honorable families usually bury their dead?
What tombs found there to-day?

3. Was the sepulchre near the spot of crucifixion? — *John* 19: 42

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PERSONS.

4. Where were Mary Magdalene and another Mary? — *v.* 61.

5. Was Joseph a disciple? — *v.* 57.

What words are used to show that he was not fully identified with the disciples? — *Mark* 15: 43, *m. c.*
Why not? — *John* 19: 38, *m. c.*
What was his office? — *Luke* 23: 50, *m. c.*

6. Of whom did he ask Christ's body? — *v.* 58, *f. c.*

7. Who assisted Joseph in preparing the body for the tomb? — *John* 19: 39, *f. c.* 40, *f. c.*

8. Who follow the Saviour beyond the grave with their hatred? — *v.* 62, *l. c.*

9. Who set a watch at the sepulchre? — *v.* 66, *f. c.*

TIMES.

10. When did they take Jesus from the cross? — *v.* 57, *f. c.*

On what evening was this?

11. When did his enemies go to Pilate about the watch? — *v.* 62.

What do you think were the feelings of the disciples on that sabbath?
When and where had Jesus foretold his resurrection? — *Matt.* 16: 21. 17: 23.

INCIDENTS.

12. What is said of Joseph's courage? — *Mark* 15: 43, *m. c.*

What signs at Christ's death had strengthened his faith?
What had he done in the Sanhedrim?

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13. What did Joseph do with his Lord's body? — *v.* 59.

Why did he do this rather than embalm it? — *Mark* 15: 42, *l. c.* *John* 19: 42.

14. What did Nicodemus bring to show his feeling towards Jesus? — *John* 19: 39.

Do you think Christ's discourse with him, three years before, was in vain?

15. What three things are we told about this tomb? — *v.* 60, *f. c.*

What prophecy was then fulfilled? — *Is.* 53: 9.

16. What did they do to keep the sepulchre safe over the sabbath? — *v.* 60, *l. c.*

If Joseph had fully believed that he was to rise, would he have placed him in a tomb?

May he not have believed it the next day, when he heard what the priests had said?

17. What did Christ's enemies say to Pilate? — *v.* 63.

Do you think all the disciples could have forgotten the promise?

18. What fear did they express? — *v.* 64, *m. c.*

What had some of the disciples done to show that they did not expect him to rise? — *v.* 60, *m. c.*

What error did they confess? — *v.* 64, *l. c.*

19. What does Pilate say? — *v.* 65.

20. What did they do? — *v.* 66.

How did they "seal" the stone?

Why was the care of both friends and enemies unavailing to keep Jesus in the tomb?

Is the grave of the holy dead watched by God's eye? — *John* 6: 40.

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LESSON XLVIII.

THE RESURRECTION.

Scripture Lesson, Matt. 28: 1–8.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where do the two women go? — *v.* 1, *l. c.*

Had they prepared before that morning to visit the tomb? — *Luke* 23: 56.

2. Where did a wonderful event take place? — *v.* 2, *f. c.*

Do you think the earthquake was felt anywhere else?
Do the other Gospels mention it?

PERSONS.

3. Who were these women? — *v.* 1, *m. c.*

Were there others with them? — *Luke* 24: 1, *l. c.*

4. Who is mentioned in the second verse?

5. What is said of his face and his dress? — *v.* 3.

6. Who trembled before him? — *v.* 4.

Who were these "keepers"? — *Matt.* 27: 66, *l. c.*

TIMES.

7. When did these things occur? — *v.* 1, *f. c.*

How long had Jesus been in the grave?
How did this fulfil the prophecy of about "the third day"?
What was this first day of the week henceforth called? — *Rev.* 1: 10.

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INCIDENTS.

8. What did the women ask on the way to the tomb? — *Mark* 16: 3.

Did they find any real difficulty?
What was not in the grave? — *Luke* 24: 3.

9. What does Mary Magdalene do? — *John* 20: 2, *f. c.*

What does she fear? — *l. c.*

10. While she was gone, what do the women do? — *Mark* 16: 5, *f. c.*

Whom do they see?
Describe his appearance.

11. What does the angel say? — *v.* 5.

12. Where does he tell them that Jesus is? — *v.* 6.

13. Where does he tell them to go? — *v.* 7, *f. c.*

What are they to say? — *m. c.*
What was the angel's promise? — *l. c.*
Was the promise fulfilled? — *v.* 16.
Were there others who then and there saw Christ? — 1 *Cor.* 15: 6.

14. Did "the women" see at first more than one angel? — *v.* 2, *m. c.*

Where had Mary Magdalene gone as soon as she found the sepulchre had been disturbed? When she returns, and goes in with the others, how many does she see? — *John* 20: 12.

15. What was the effect upon them? — *v.* 8.

What effect should Christ's resurrection have on each of us?
Did the apostles often speak of it?
What event is before every Christian? — 1 *Cor.* 15: 20
Will all be raised? — *Acts* 24: 15.
Have you reason to think that you will have part in "the resurrection of life"? — *John* 5: 29, *f. c.*

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LESSON XLIX.

JESUS APPEARS TO THOSE WHO CAME FIRST TO THE SEPULCHRE.

Scripture Lesson, Luke 24: 9–11. *Matt.* 28: 8–12. *John* 20: 4–17.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where do we now find the women? — *Luke* 24: 9, *f. c.*

2. Had they reached the disciples? — *Matt.* 28: 9, *f. c.*

3. Where are Mary Magdalene and Peter and John? — *John* 20: 4.

PERSONS.

4. While the disciples (Peter and John excepted) are returning, who meets them? — *Matt.* 28: 9, *m. c.*

How does he greet them?
Would they recognize his voice as well as his form?

5. When Peter and John go home, who remains at the sepulchre? — *John* 20: 11.

What was she doing?

6. Whom did she see? — *John* 20: 14, *m. c.*

Did she know him? — *l. c.*
Whom did she think he was? — *v.* 15, *m. c.*

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TIMES.

7. When did these two manifestations take place? — [On the sabbath of the resurrection.]

Who first saw Jesus, "the women," or Mary? — [The women.]

Which is the "first" appearance of Christ that *Mark records*? — *Mark* 16: 9.

Who is thought to have superintended the writing of Mark's Gospel?

Was the first appearance that *Peter knew about* the appearance to Mary?

INCIDENTS.

8. Were the women in haste when they left the sepulchre? — *Matt.* 28, *v.* 8, *f. c.*

Why? — *v.* 8, *m. c.*

9. What did they do when they saw Jesus? — *Matt.* 28: 9, *l. c.*

10. What did Jesus say to them? — *Matt.* 28: 10.

Who had just told them the same thing?

11. When the women told this to the disciples, what did they think? — *Luke* 24: 11.

12. When Peter and John came to the sepulchre with Mary Magdalene, what did they find? — *John* 20: 6, 7.

What did this show about the deliberation of the resurrection?

How did it show that no one could have stolen the body of the Lord?

How do these things make John believe in the resurrection? — *John* 20: 8.

13. What was it they did not know? — *John* 20: 9.

Had they not read of it in the Old Testament?

In what sense did they not "know" that Christ must rise?

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14. When Jesus saw Mary what did he first say? — *John* 20: 13.

15. What did he tell her not to do? — *John* 20: 17, *f. c.*

Why not? — *m. c.*
Is duty to come before joy?
What service did he require *just then* of her? — *m. c.*

LESSON L.

JESUS APPEARS TO SOME OF THE DISCIPLES.

Scripture Lesson, Luke 24: 12–31.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Did Peter go away from the grave alone? — *v.* 12, *l. c.*

2. Where were two disciples journeying? — *v.* 13.

Where was Emmaus?
How far from Jerusalem was it? — *l. c.*
What is a "furlong"?

PERSONS.

3. Who was seen by Peter while on his way home? — 1 *Cor.* 15: 5, *f. c.*

Was this before or after he was seen by the other apostles? — *l. c.*

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4. What was the name of one of the two who were going to Emmaus? — *v.* 18, *f. c.*

5. Who came to them? — *v.* 15, *m. c.*

6. Did they know him? — *v.* 16.

Why not?
Why did he not tell them who he was?

TIMES.

7. When did Christ appear to Peter? — [Probably in the afternoon of the day of his resurrection.]

8. When did the two disciples go out to Emmaus? — *vs.* 21, *l. c.*, 29.

INCIDENTS.

9. About what were they conversing? — *vs.* 15, 18, *l. c.*

10. What did they answer to the question of Jesus? — *v.* 19, *l. c.*

What four facts do they tell? — *v.* 20.
How do they speak of their own former faith? — *v.* 21.
Why are they so free with this stranger?

11. What do they say about the resurrection? — *v.* 23.

How did they express their doubt about it? — *v.* 24, *l. c.*

12. What does Jesus now say? — *v.* 25.

Does he use the word "fool" in the sense in which the wicked use it? — *Matt.* 5: 22.
How does the last clause show what he means by it?

13. What next does he say? — *vs.* 26, 27.

What Scriptures did he probably quote?

14. What does he propose to do if they do not ask him to go in? — *v.* 28, *l. c.*

Did they ask him in. — *v.* 29.

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15. What followed? — *vs.* 30, 31.

How did he leave them?
Have we any account of his leaving men in the same way before his resurrection?
Have you ever felt that Jesus Christ was near you?
If not, why not?

LESSON LI.

JESUS APPEARS TO THE ASSEMBLED DISCIPLES.

Scripture Lesson, Luke 24: 33–43.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. From what place did these disciples go? — *vs.* 13, 29, *l. c.*

2. To what place did they journey? — *v.* 33, *m. c.*

How far to Jerusalem?

3. What precaution did the disciples take? — *John* 20: 19, *m. c.*

PERSONS.

4. Who were there? — *v.* 33, *l. c.*

Who had brought them the news? — *v.* 34, *l. c.*
How did they testify to the fact? — *v.* 35.

5. Who now appeared to them? — *v.* 36.

Who was absent? — *John* 20: 24.

6. What did they suppose about him? — *v.* 37.

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TIMES.

7. When was this? — *v.* 33, *f. c.* *John* 20: 19, *f. c.*

INCIDENTS.

8. What are his first words? — *v.* 36, *l. c.*

9. What more does he say? — *v.* 38.

Do you wonder that they were "troubled"?
What kind of thoughts arose in their hearts?

10. How does he offer to them fresh proof of his resurrection? — *v.* 39.

What marks on the hands and feet?
What does he deny? — *m. c.*
Why does he deny it?
How does he reason about his physical body?

11. Why did they not fully believe? — *v.* 41, *f. c.*

Why had the most of them failed to credit the words of Peter and the women at first?

12. How does he give them another proof that his body is a real body? — *vs.* 42, 43.

13. How does he still further prove to them his resurrection? — *vs.* 45, 46.

14. What act closes the interview? — *John* 20: 22.

What words does he use? — *John* 23.
How are sins remitted? — *Acts* 2: 38.
In bringing men to salvation, did not they remit the sins of men?
How does Jesus explain his own meaning? — *Luke* 24: 47.

15. What promise did he add? — *v.* 49.

Why does he call it the "promise of my Father"? — *John* 14: 26.
Should we pray for the same blessing to-day?

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LESSON LII.

THE LAST APPEARANCE AND THE ASCENSION OF JESUS.

Scripture Lesson, Acts 1 : 3–11.

[*Teachers of younger scholars will ask only those questions in large type.*]

PLACES.

1. Where did we see Christ in the last lesson? — [See Lesson XLI. 2d question.]

Where was he eight days afterwards? — *John* 20 : 26.

2. Where had seven of his disciples seen him? — *John* 21 : 1.

3. Where did five hundred of them see him? — 1 *Cor.* 15 : 6.

4. To what place did he next go? — [To Jerusalem.]

5. To what place did he lead his disciples? — *Luke* 24 : 50.

When all was over, where did they go? — *Luke* 24 : 52.

PERSONS.

6. To whom did he appear continually from his resurrection to his ascension? — *v.* 3, *f. c.*

To whom did he appear first? — *Matt.* 28 : 9, 10.
To whom next? — *John* 20 : 18.
To whom third? — 1 *Cor.* 15 : 5.
Who saw him at his fourth appearance? — *Luke* 24 : 31.
Who at the fifth? — *Luke* 24 : 36.
Who at the sixth? — *John* 20 : 26.
Who beheld the seventh manifestation? — *John* 21 : 1.
Who the eighth? — *Matt.* 28 : 17.
Who the ninth? — 1 *Cor.* 15 : 7.
Whose eyes saw him last? — *Acts* 1 : 11.

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TIMES.

7. How long did he continue to manifest himself? — *v.* 3, *m. c.*

INCIDENTS.

8. About what did he converse during those days? — *v.* 3, *l. c.*

9. What special command to them? — *v.* 4, *f. c.*

Had he told them to preach to all the world?
Why are they to tarry? — *m. c.*
To what promise did he refer? — *Luke* 24: 49. *John* 15: 26.
What did they do meanwhile?

10. To what did he compare the Spirit that was about to come? — *v.* 5, *f. c.*

Was the Spirit near? — *l. c.*

11. What did they ask? — *v.* 6.

How does their question show their need of the Holy Spirit.

12. Give his answer. — *vs.* 7, 8.

13. What next occurs? — *v.* 9.

14. What promise was left them? — *v.* 11, *l. c.*

How did they feel on returning to Jerusalem? — *Luke* 24: 52, 53.
What made them joyful?
Does it ever make you happy to think that Christ will come again?

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